THE·EARLY SEA-PEOPLE

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THE EARLY SEA PEOPLE

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Author of *The Place of Industries in Elementary Education*

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TO MY NEPHEW

Gordon Moyes Dopp

AND TO MY YOUNG FRIENDS

Elizabeth, Sarah, Lawrence, and John Tower

I DEDICATE THIS BOOK

"They chased the seals. They hurled their harpoons. They surrounded the spots where the seals dived."—PAGE 194.

THE EARLY SEA PEOPLE

KATHARINE ELIZABETH DOPP

Formerly Instructor and Lecturer in the Extension Division of the University of Chicago

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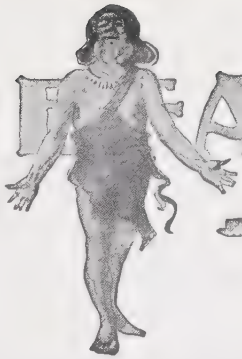
PREFACE



THIS volume, the fourth number of the Industrial and Social History Series, is a continuation of the story of our ancestors in Europe, earlier chapters of which have been presented in the preceding volumes. The "Early Sea People" are the ancestors of the Scandinavians and Teutons, a tall, dolychochepalic or long-headed type now represented by the North Germans and the Swedes. The time has been variously estimated, and extends back at least several thousand years.

The principal sources of information are found in the shell mounds or refuse heaps found along the curved and island-locked shores of Denmark, facing the Baltic, and on the islands of Samsö, Möen, Fyen, and Seeland. The reader is probably aware that all along the shores of the Atlantic, in Europe and in North America, there are large mounds or shell heaps, now known to be the kitchen refuse of people once dwelling on these sites. Some of these mounds have been built up within comparatively recent times. Others are older; those in Denmark date to a period not long after the melting of the glaciers and ice sheets which once covered a large part of Europe. The people who left the shell mounds on the coast of Denmark are thus a people of the period succeeding that of the Cave-men.

Some of the shell mounds of Denmark are raised up "in long banks, two to ten feet deep and two hundred feet at the widest, and in some instances one thousand feet long." They were noticed by people for centuries before it was learned what they were. It is due to the work of Professor Steenstrup, Professor Forchhammer, and Professor Worsae, who formed a committee to prepare a report upon the results of the investigation of these mounds for the Academy of Sciences at Copenhagen, that a knowledge of what the shell mounds are was made known

to the world. Upon examination it was found that the mounds contained shells, bones, tools, weapons, and pottery, all of which, in the hands of scientists, yield facts which had been forgotten for several thousand years.

An examination of the bones found in the mounds reveals a long list of the animals that constituted the food supplies of the people. It shows, also, that the fauna of Europe was somewhat different from what it was during the Pleistocene period. Bones of the mammoth, the cave-bear, the small-nosed and the woolly rhinoceros are absent, these animals having become extinct. The musk-sheep and the marmot, too, are not present, having gone to the arctic regions together with many of the reindeer herds. In other parts of Europe there are a few traces of the reindeer, but there are none in the shell mounds. It is quite evident that the feeding grounds formerly occupied by the reindeer are now occupied by the red deer, a species which in the Pleistocene period was comparatively insignificant. Bones of the roedeer, too, are found, together with those of the urus or wild cow, wild boar, wolf, fox, lynx, wildcat, marten, hedgehog, otter, seal, and dog. The dog was domesticated at this time, probably from a species of wild dog which has long been extinct in the wild state. This species was about the size of a jackal, but could not have been the jackal, for that animal is not a native of the western part of Europe. Birds and fish were also important articles of food. Several varieties of ducks and geese were caught, as well as the great auk—a bird now extinct—and the capercailzie. Among the fish used for food are the salmon, herring, dorse, dab, eel, cod, halibut, trout, pike, bream, dace, and chub. The oyster, mussel, cockle, and periwinkle were the principal shellfish used. Among the tools and weapons found are flint flakes, axes, scrapers, awls, chisels, and hammers of bone, shell, and horn. Fragments of pottery, too, are present, but no trace of metal.

An examination of the sites of the shell mounds indicates that the people used considerable intelligence in selecting their building spots. It appears that the huts were built on a spot high enough to escape the storm tides, and that they were usually set against a hill which protected the people from the cold north winds. They are near a stream of fresh water and in the neighborhood of a forest. The tent, an early form of shelter, appears to have given way to the hut, with side walls distinct

from the roof. These huts were made by covering a framework with skins or by daubing clay on the interlaced branches of pine trees. The hearth was either a large flat stone or a layer of smooth pebbles.

We may never know the precise time in which the people who left the shell mounds lived. Scientists, however, can estimate the time from such facts as these: From the vegetable remains found in the mounds, together with the bones of the capercailzie—a bird which feeds entirely on the buds of the pine—it is known that Denmark was covered with pine forests at the time when the shell mounds were formed. In the bronze period this region was covered with oak forests, which in historic times have been supplanted by the beech. Denmark, then, has twice changed its vegetation since the period of the shell mounds. Each change must have taken several thousand years. Another indication of the long lapse of time is the fact that the shells of mollusks found in the mounds are much larger than those now found in the brackish waters of the neighborhood. The Baltic was undoubtedly less shut off from the waves of the ocean than at present. What is now the isthmus of Jutland was probably covered by the sea. Again, certain shell mounds which undoubtedly were on the coast when formed, are now a mile or more inland. In general, however, the coast line of Europe was about what it is to-day. The British Isles, which in the Pleistocene period formed a part of the continent, have now become separated. The climate, too, and the animal life have become about what they are to-day, when we take account of the changes wrought by man's presence. In contrast with the late Pleistocene period, this is known as the Prehistoric, or the Early Neolithic age.

Just a few words to indicate something of the significance of the epoch. It was a time when people had lived for thousands and thousands of years by the wasteful methods of the hunter. People had taken Nature's gifts with little or no thought for the future. The supplies were becoming exhausted. Year by year the herds were becoming smaller and smaller. The people were threatened with famine. It was thus necessary to find new resources, or to move on in the search of new hunting grounds. In either case the people were obliged to form new habits. In a later volume we shall tell the story of how the people who stayed in the inland regions passed from the destructive methods of the hunter to the more constructive

habits of the shepherd and the farmer. At this time we shall follow two clans in their search for new hunting grounds. We shall follow them across a deep river and through a dark forest to the sea. There we shall see how they developed the habits of a sea-faring people.

The form of this volume is the story. This is a form that makes a strong appeal to every girl and boy. The setting of the story is that furnished by a prolonged study of the sources of the people who left the shell mounds, as well as of works which help to illuminate the bare data thus found. Natural histories furnish information regarding the animal life. Scandinavian mythology and folklore are suggestive regarding certain early customs and habits of thought. Contemporary fishing tribes shed light upon the nature of industrial processes. All of these sources have been studied as a preparation for writing the story.

Nothing is said in the text as to the locality in which the Early Sea People lived. The child is more interested in the dramatic movement and in the concrete portrayal of the generalized truth than in events definitely located in either space or time. Yet the child may ask, "Who are these people? Where did they live, and when?" To such questions it may be answered that the Early Sea People are the ancestors of the Teutons and the Scandinavians, the forefathers of the Vikings; that they lived on the coast of Denmark several thousand years ago.

Katharine E. Dopp.

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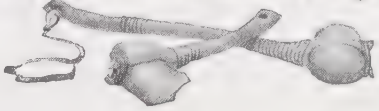

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THE EARLY SEA PEOPLE

FIRST STEPS IN THE CONQUEST OF THE WATERS

I

The Wandering of the Clans

The sun was sinking low in the west, but the old woman by the camp fire did not seem to know it. She was dreaming of the past. She was wondering if she should ever see her lost brothers again. One summer, years ago, when Evening-star was young, they went out on a long hunt. When winter came, they did not return. And through all the long years that had passed, not one of the Deer clan had seen or heard of them.

Evening-star often thought of the past, but she did not forget the work of the day. Now she piled fresh branches on the fire and looked after the children. Then, looking down the trail, she saw the men returning from the hunt.

It was clear to Evening-star that the men had found game. For as they came nearer she saw the horns of a bull on the shoulder of a man called Wolf. And the women carried heavy pieces of meat and newly skinned hides.

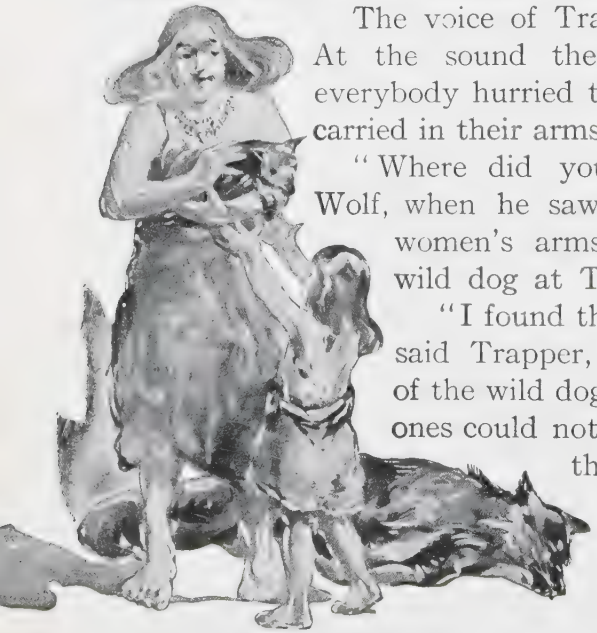
The women, having put down their burdens, began to prepare the evening meal. The men took their places around

the fire near the clan-mother. "Did you see many herds to-day?" asked Evening-star, when the men were seated.

"Yes," replied a wise old man called Elkhorn. "We saw more game to-day than we have for a long time. But there are few places where the herds are as large as they used to be."

"Has Trapper come from the brook?" asked Wolf.

"No," replied Evening-star, "but he must have found something in his traps. We heard his horn some time ago, and Morning-star and Bird-woman have gone to fetch the game."



"'I want this one.'"

The voice of Trapper was soon heard. At the sound the clan turned. Then everybody hurried to see what the women carried in their arms.

"Where did you find them?" asked Wolf, when he saw the wild pups in the women's arms, and the body of a wild dog at Trapper's feet.

"I found the mother in my trap," said Trapper, pointing to the body of the wild dog. "I knew her young ones could not be far away. I found them in a hollow log."

"What are you going to do with them?" asked Wolf.

"I brought them for the children," said Trapper. "Come, Blackbird, you may have first choice."

A little boy then reached up his arms to the puppy his mother still held and said, "I want this one."

And when Trapper said, "It is yours," Morning-star put the puppy in Blackbird's arms. For a while the people played with the puppies. Then they all went to the evening meal.

When they had finished eating, Elkhorn said: "These wild pups remind me of the days when I was a boy. I was about as large as Blackbird when my father brought home a litter of wolf pups."

"What became of them?" asked Morning-star.

"We kept them all summer," said Elkhorn. "They grew very fast. The winter was long and cold. Famine came, and the wolves were killed for food."

Hearing this, little Blackbird drew a deep breath. Holding his pet close in his arms he cried, "This is my pup, my very own!"

"Let us hope you may keep it," said Elkhorn. Then turning to the others, he continued, "In these restless times we cannot be sure what will happen."

And so the people began to talk of rumors and signs of on-coming clans. And Evening-star asked, "Did you see any signs of strangers to-day?"

"No," replied Elkhorn, "but we heard their horns."

"From what direction did the sounds come?" asked Evening-star.

"From the south and the southeast," answered Elkhorn. "If I am not mistaken, the clan from the south will soon be close upon us."

The Deer clan had been camping in this spot only a few days. But they liked the grounds, and had claimed them for their own. Now signs of many on-coming clans made

them feel restless. At length Wolf spoke and said: "Many clans are hunting for new grounds. Would it not be well for us to move camp and take lands farther north?"

"Are we deer before the wolves?" cried out Bird-woman.

At this taunt the young man flushed. And Evening-star, who was ever ready with the right word at the right time, said: "Our young men are good hunters. They are strong and brave. They protect their wives and children from wild beasts and strange clans. They are kind to the old and feeble."

"Of course they are brave," replied Bird-woman. "But why not stand our ground? Why should we move at the sound of strange horns?"

And Evening-star answered the young woman: "No clan can withstand the advance of a mighty horde. There are new and better lands in the north. Why shall they not be ours?"

The people then held a council. They listened to the oldest and wisest of the clan. When it was ended, Elkhorn arose and spoke these words: "Be not tempted by these hunting grounds. There are better lands to the north. Before the dawning of the third day be ready to move camp."

THINGS TO DO

Name all the kinds of dogs you know. If any of these look like a wild animal, name the animal.

If you have ever tamed a wild animal, tell a story about it.

Draw one of these pictures:—

Evening-star thinking of the past.

The return of the hunting party.

The return of Trapper, Bird-woman, and Morning-star.

Blackbird reaching up to take the wild pup.
"'Are we deer before the wolves?'"
"'There are better lands in the north. Why shall they not be ours?'"

II

THINGS TO THINK ABOUT

Why do the herds become smaller in old hunting grounds? Do hunters do anything to save the herds? If so, what? When hunting grounds are exhausted, what can people do?

Before the forests were cleared for farming, where were the trees the larger, in the valleys or on the hills? Why?

Where would you expect to find the best trail before the forests were cut, in the valleys or on the hills? Why?

When people in their travels used to come to small streams, how did they cross? What would they think when they saw a very wide river? Do you think they would dare cross it? If so, how?

The Discovery of a Barrier in the Way

Early next morning, Wolf and Trapper were sent to the north. They were told to search for a good trail and new hunting grounds. They made directly for a high ridge of hills. From this height they could see the country far and wide.

On either side of the ridge or divide lay steep narrow valleys. Near the center of each flowed a small river. Now and then each stream was joined by brooks, fed by springs trickling from rocks in the hillsides. Dense forests grew in the valleys, but there were open spots. To Wolf and Trapper, looking down from the ridge, the way through the valley by the river seemed very inviting.

"They had never seen such a mighty river."

Turning from the valley, they looked at the ridge which formed the crest or top of the divide. Here the way was smooth and dry. There were few places in sight where the underbrush was dense enough to block the way. The winds had swept the hill-tops clean. But the ridge curved in and out; and though it finally led to the north, it went in a roundabout way.

So the men decided to examine more closely the trail along the river.

Pushing their way through tangled thickets, Wolf and Trapper started down the steep hill. Soon the underbrush gave way to small trees. And the trees became larger and larger as they neared the bottom lands.

Reaching the river bank, they found the trail. But it was not as smooth as it promised to be from the high ridge. Here the wind had not swept a path. Leaves, branches, and a tangle of vines were mingled with the underbrush along the way.

Wolf and Trapper pushed their way through the tangle, but they made slow progress. Where the ground was not covered with branches and vines, it was soft and yielding. So, at length, they waded out into the bed of the stream. But even here, the way was blocked by fallen trees. So the men decided to return to the hills and go along the divide.

Again they climbed the steep hillside. Again they pushed their way through the thickets. Again their eyes followed the way along the curving ridge of hills. Then they started along the ridge in search of new lands.

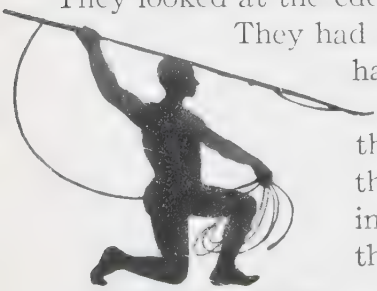
Now and then, as Wolf and Trapper went on, they caught sight of a herd of red deer. Sometimes they saw wild cattle feeding on the marshes. And sometimes they caught sight of wolves in pursuit of the herds.

All day they traveled. At night they slept in the open air. When morning came, they went on. A second night they slept in the open. The third day they reached a spot where the ridge took a downward slope. The way now seemed to lead to a pine forest. And the men pressed forward, eager to know what was ahead.

Trapper was a few steps in advance when he suddenly stopped. Wolf hurried to his side, and then both men cried out. They had expected to find a gentle slope leading to a pine forest. To their surprise they saw at their feet a wide and mighty river.

Wolf and Trapper had seen many rivers. They had harpooned fish in small rivers. They had waded and swam in many a stream. But in all their lives they had never seen such a mighty river.

The men looked at the dark water flowing on and on. They looked at the eddying currents, and drew back in fear. They had heard terrible stories of rivers. They had heard that the river seized people and drew them down and swept them away. And they imagined that the dark objects whirling and swirling in the eddying current were victims of the river god.



"They had harpooned fish in small rivers."

At last they took their eyes from the river, and looked upon the opposite bank. Tall trees fringed the river. In places there appeared to be dense forests. But through openings among the trees they could see open lands. Here and there herds were feeding on the tall green grass.

To Wolf and Trapper the land beyond seemed a pleasant country. They wished to claim it for the Deer clan, and pitch their tents upon it. But the mighty river flowing at their feet seemed to bar the way.

For a while the men searched along the bank, hoping to find a ford. But their search was in vain. So they turned

their backs to the dark river and sought a shelter for the night among the trees on the hillside. Morning came, and with sad hearts they started on their homeward way.

When they reached home, they told their story. The people listened, and were filled with fear. Strange clans were on their tracks. And the mighty river stretched out and formed a barrier across the way.

THINGS TO DO

If there are hills in your neighborhood, go to the top of one and look at the surrounding country. Tell what you see. Notice where the trees are thickest. Find out where the trees were thickest when the place was first settled by white men.

Notice good spots for trails. Notice where the roads are built. Find out if any of the roads follow the old bison and Indian trails.

Model the places you have observed, and show the location of hills, valleys, divides, streams, forests, and roads.

Model the region described in this lesson and show the location of the places mentioned.

Draw a picture of Wolf and Trapper following the way along the divide.

III

THINGS TO THINK ABOUT

What do you think the Deer clan will do when Wolf and Trapper have told their story?

Why were the people then afraid of strangers?

Which do you think was the better weapon for hunting, a harpoon, or a bow and arrow? Why?

Can you think how the bow and arrow might be invented?

Do you think people who were used to hunting with spears and harpoons would be glad to use the bow and arrow when they first saw it? Why, or why not?

A Strange Dream and how the First Part Came True

That night Evening-star had a strange dream. In the morning, when she tried to tell her dream, part of it had faded away. But these words kept ringing through her ears: "Our kindred shall return and we shall be saved by trusting to the hide of a bull." What these words meant, nobody knew. Yet everybody believed in Evening-star's dream.

Of course the plan for moving camp was now very uncertain. But it was agreed that the men should go to the river in search of a ford; the women, in the meantime, were to keep watch on the hills for on-coming clans.

Each day a group of young women went to the hills south of the camp. There they kept watch all day long. Evening-star wandered alone. Nobody knew where she went.

Now and then, some one would speak of Evening-star's dream. Everybody wondered what it meant and when it would come true. They little thought that part of it would come to pass on the third day.

The evening of the third day came. The men returned, but they brought no hope. The search for a ford had been in vain. The wide river with its dark waters filled the men with fear. And the young women from the hills brought bad news. Strange clans were drawing near. One clan had now camped not far away.

In their distress, the people turned to Evening-star. It was she who gave best counsel in times of great need. But Evening-star was not there. Nobody knew where she was. Nobody had seen her since early morning.

So a group of young men and women started out to find her. In a few moments Bird-woman thought she saw her coming down the trail on the hills. She gave a sign to her companions. They all stopped and listened. They looked up the trail, hoping to see Evening-star coming home.

But instead of Evening-star, they saw a long line of people armed with strange weapons. At this they turned and ran to the camp and raised a cry of alarm.

Women grasped their little children and sought places of refuge. Men seized stone axes and spears and took their stand behind large trees. Thus armed, the men stood waiting for the foe.

The strangers came nearer and nearer. And now women and children were seen in the long line. And from their midst came a well-known signal. It was Evening-star's call. This told them all was well. And so the men stepped out from behind the trees and cautiously advanced. The strangers halted. And Evening-star came to the people of her own camp.

Evening-star was a wise woman. When she spoke, the people listened. When they were in trouble, she brought help. Now the clan fixed their eyes upon her as if she were inspired by the gods. For how else could an old woman avert the danger which threatened the clan?

At a sign from Evening-star an old man came forth from among the strangers. Evening-star took him by the hand and beckoned to the strangers. "Behold!" she cried, as the strangers drew near, "Behold! Our kindred have returned."

And the people wondered at what the clan-mother said.

They had heard of Evening-star's brothers. They knew that one summer, long ago, they went out to hunt and never returned. And so they stood wondering who the old man could be.

"This is my brother," said Evening-star. "He is now called Bowman." The others were her brothers' daughters and their families. And the clan, taking its name from the women, was known as the Bison clan.

Everybody in the Deer clan joined Evening-star in welcoming their kindred to the camp. The women made a feast; and when all had satisfied their hunger, they told stories and sang songs and talked about the signs of the times.

When Elkhorn had spoken of the small herds, Bowman turned to him and asked, "Do you use the bow and arrow?"

"What do you mean?" answered Elkhorn. "I do not understand."

Bowman and his men then showed the Deer clan their bows and arrows. And after they had promised to show them how to make the new weapon, they turned again to listen to stories and songs.

THINGS TO DO

Tell a story showing how you think Evening-star found her kindred.
Tell Bowman's story.
Act out the story, "A strange dream and how the first part came true."
Draw pictures to illustrate any of the following scenes:—
Evening-star telling her dream.
The women watching on the hills.
The alarm at the approach of the strange people.
"'What do you mean? I do not understand.'"

"'*Behold! Our kindred have returned.*'"

IV

THINGS TO THINK ABOUT

You remember that when the Cave-men lived there were many glaciers—great rivers of snow and ice. After thousands of years these slowly melted and caused a great flood. What do you think the Cave-men did at this time? How could those who escaped the flood find food and shelter?

The floods lasted thousands of years. When they disappeared, the country was greatly changed. The climate was warmer. Animals that like the cold had gone to the north or up the mountain sides. What do you think the people did then?

Do you think the Deer and Bison clans would know the full story of what their forefathers did? How did they learn what little they knew? How do you learn about what happened long ago?

Around the Camp Fire

Perhaps you have been wondering who these people are. Suppose we take a seat beside their camp fire and listen to their stories and songs! You will find out who they are.

Of course everybody wanted to know how Evening-star found her kindred. Then everybody wanted to hear Bowman's story, and to learn what became of his brothers. And we may be sure that both these stories were told around the fire. Then the people turned their thoughts to songs and stories of the olden times.

A Cave-woman's chopper.

Bowman asked for "The Song of the Forefathers," and Elkhorn replied, "That is Evening-star's song." And the people drew near to listen, for the old woman was weary.

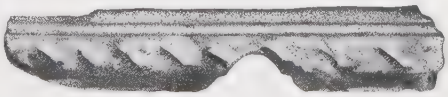
And though she seemed like one inspired, her voice was not strong.

For a while Evening-star looked far away, as if she would pierce the darkness of the past. Then she turned to the people and began to sing, and these are the words she sang:

I will sing a song of the olden times.
I will sing of the heroes of ancient days.
I will sing of our forefathers who lived in caves;
Of our forefathers who fought the wild beasts.
I will sing of Strongarm, the mighty,
Of Strongarm, who killed great Sabre-tooth;
I will sing of Strongarm, the wise,
Who called fire from dry wood.

"Was Strongarm a god?" inquired Bird-woman.

"Who can tell?" replied the old woman. "The wise ones have said he is the hero who killed great Sabre-tooth, and again they say he is the wise god who gave the people fire. He was surely great and wise. He must have been a god. How else could he call fire from a bit of dry wood?"



A Cave-man's scraper made from a fragment of a stone weapon.

"There is another song," said Wolf, "that speaks of Bodo as the giver of fire. May we hear that song to-night?"

And Evening-star sang:

I will sing a song of the most ancient days.
I will sing a song of Bodo, the brave;
I will sing of Bodo, who tamed the fire-god
and made him the servant of all mankind.

"If it were not for the conquest of fire," said Elkhorn,

"we might still be living in the trees! It was a great day for us when Bodo tamed fire. It was another great day when our forefathers, armed with torches, drove the wild beasts from the caves."

Little Blackbird had been sitting at his grandmother's feet, stroking his pet. He listened to all that was said, but he did not fully understand. Now he looked up to Evening-star and asked, "Did our forefathers live in caves, grandmother?"

"Yes, child, so the wise ones have said; they lived in caves for many years."

"Did you ever live in a cave, grandmother?" continued Blackbird.

"No, child; long ago the great floods drove our forefathers from the caves."

"There is a song of the flood," said Trapper; "perhaps Elkhorn will sing it."

Most of the people had heard this song many and many a time. They always liked to hear it. The children, too, were eager to listen. They were beginning to learn the songs.

And now Elkhorn arose, and in pantomime and song told of the age of snow and ice. He told of the age of the Cave-men. He told of the melting of the glaciers and the coming of the great flood. He told of death and destruction. He told of hairbreadth escapes. He told how many fled to the hills and thus escaped the fury of the flood.

"How long did the flood last?" inquired Swimmer.

"Many, many years," replied Elkhorn. "Nobody knows how long." And Elkhorn was right. For even to this day we only know the flood lasted thousands and thousands of years.

"Where did our forefathers live at this time?" asked Raven, one of the young women of the Bison clan.

"They fled to the highest lands," said Elkhorn. "There they wandered, hunting the herds, during all these years."

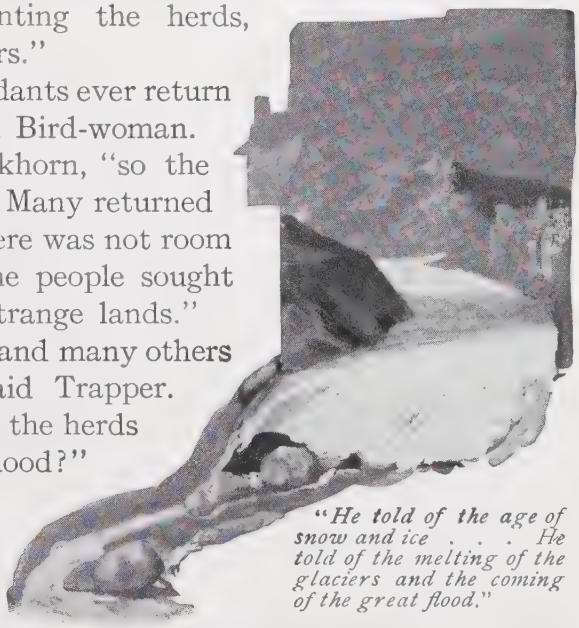
"Did their descendants ever return to the caves?" asked Bird-woman.

"Yes," replied Elkhorn, "so the wise ones have said. Many returned to the caves. But there was not room for all. Some of the people sought homes in new and strange lands."

"That is what we and many others are now doing," said Trapper.

"What became of the herds in the time of the flood?" asked Swimmer.

"Many escaped to the highlands," said Elkhorn. "Others tried to swim the river and were mired in the banks or swept down by the flood."



"He told of the age of snow and ice . . . He told of the melting of the glaciers and the coming of the great flood."

Bowman then asked Evening-star if she remembered the dirge for the bison they sang when they were children.

And when she asked him to sing it, he gave these lines:

The bison are crossing the wet marsh:
Alas! Alas!
The bison are sinking; the bison are sinking;
Alas! Alas!
The bison are sinking deep and deeper;
Alas! the bison are gone.

"Is it true," asked Trapper, "that the reindeer forsook our forefathers' hunting grounds?"

"The wise ones have said so," answered Elkhorn. "And who knows better? But the god of the reindeer is with us yet, though he sends us few herds."

And now, since the night was far spent, Bowman and his people said good-by to their kinsfolk and went to their camp close at hand. Before they parted, the clans agreed to meet again at early dawn.

THINGS TO DO

Tell, if you can, why these people thought that Bodo and Strongarm were gods.

What stories have you heard of gods who brought fire to earth? What do you think these stories mean?

Dramatize the story "Around the Camp Fire."

Draw a picture to represent one of these scenes:—

A great flood at the time of the melting of the glaciers.

A herd of reindeer trying to swim a river in time of a flood.

Bison crossing the soft marsh.

V

THINGS TO THINK ABOUT

Do you think Evening-star's dream will come true? If so, how?

If the people moved camp, what things would they try to take with them?

These people have no boats. Do you think they can cross the river?

Did you ever blow up a paper bag? How?

Did you ever pump up the tires of a bicycle? How?

What do people sometimes use when learning to swim?

Before people knew how to make boats, what might they use instead?

The Crossing of the Mighty River

Three days had now passed since the first part of Evening-star's dream had come true. The united people felt new courage. Their faith in Evening-star's dream was strengthened. Everybody now believed they would all be "saved by trusting to the hide of a bull." How this was to come about, nobody knew. But everybody believed that Evening-star would show them a way to the new lands.

Soon after the council of the two clans, the men went to the river. The young women went to keep watch from the hills for signs of strange clans. In the meantime, Evening-star busied herself in making rawhide thongs. As she worked, she watched the children at play in a little brook.

The children liked to play in the brook. They waded in the shallow water and swam in the pools. They threw stones into the brook. They floated sticks and anything else that would float. Then Evening-star gave them bladders, and showed them how to blow them up and use them as swimming floats.

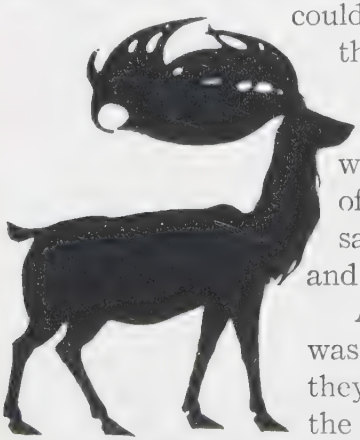
The children thought this fine sport. And Evening-star enjoyed the children's play. But all the time the wise old woman was thinking of other things. She was thinking of a way to cross the river, should the men find no ford.

And Evening-star wondered, as she watched the children. And as she wondered, her eyes brightened. An idea of how they might cross the river had flashed through her mind.

The evening of the sixth day the men returned. But they gave no hope of finding a way to cross the mighty river. When their story was ended, Evening-star asked, "Could we swim the river with the help of floats?"

The men shook their heads. They all thought she meant inflated bladders and little skin bags. Evening-star, wishing to arouse their courage, looked at them and spoke these words: "'Our kindred shall return.' They have returned. 'We shall be saved by trusting to the hide of a bull.' Why shall not this, too, come to pass?"

Slowly the meaning of Evening-star's dream dawned upon the minds of the wise and the brave. Others did not understand. Many of them, had they understood, could not have been hired to return to the river.



An Irish deer.

The men then turned to hear the report of the women. And when Raven told of the near approach of several strange clans, Bowman said, "It is not safe for the women and children to stay here alone."

A council was held that night. It was decided to go on. Next morning they moved camp and started toward the river.

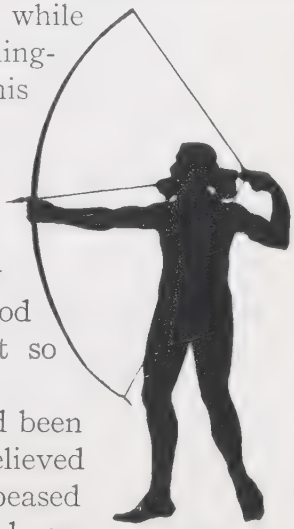
On the third day, they reached a spot near the bank. Evening-star then said to the people: "Let us stay our steps. Let us find an offering to appease the wrath of the river god."

The people halted; and Bowman, seeing an Irish deer not far away, said, "I will provide an offering."

All the Deer clan wondered to see Bowman use his strange weapon. When he pulled the bowstring, it gave a cry, and the arrow sprang through the air. It pierced the heart of

the deer. Thus Bowman provided an offering, and the people went on to a spot on the river's bank.

When they reached the river, they offered the deer to the river god with great ceremony. And while the people looked at the dark water, Evening-star prayed: "O mighty river! Accept this gift! Be not angry with us. Help us to cross thy dark waters! Grant our prayer, O mighty god!"



A man shooting a bow and arrow.

For a while the people stood in silence, their eyes fixed on the river. When they looked up, Elkhorn said, "The river god will hear our prayer. The water is not so high as it was three days ago."

The people did not know the river had been high because of a heavy rain. They believed the wrath of the river god had been appeased by their offering. Yet the bravest men knew there was still great danger. And many of the people stepped back to keep out of the river's reach.

The next morning some of the young men wanted to leave the place. Evening-star, understanding their fears, said, "Go hunt the wild bull." And the young men went, and during the morning they captured a wild bull and three cows.

Then Evening-star showed the young women how to skin the wild cattle. And the women skinned the cattle, and kept the skins whole. They dressed the skins and tied up the natural openings. They fitted the hollow bone of a bird into one of the forelegs of each skin. Then the men

inflated the skins, by blowing through hollow bones. And when the skins were filled with air, they were ready for use.

Meantime all the people that could be spared from other work were busy cutting rawhide. This was to make strong lines to fasten to each float.

The wise ones kept watch of the river. They tried to find out its ways. They noticed that it permitted many objects to float. But it grasped others and buried them in its deep waters.

A few days passed. Everything was now ready for a trial of the floats. The people gathered at the river. Elkhorn recalled Evening-star's dream. He reminded the people that part of the dream had already come true. Then the wise old woman stood up and cried, "Who will be the first to cross the river?"

"I will be first," said Swimmer.

Wolf, Trapper, Fletcher, and others also cried out, saying, "I! I! I! I!" Others remained silent, and drew back a few steps.

Again the wise ones said prayers and made offerings to the river. Swimmer then took the inflated bull's hide and stepped to the water's edge. He waded out, and got astride of it, and launched into deep water.

Wolf and Trapper, standing on the bank, gave out the line to Swimmer. Many a heart beat fast, many a prayer was said as the brave man struggled on through the dark flowing waters. To those gazing from the bank, the float appeared like a swimming bull. Swimmer seemed to be riding the bull, guiding him with his legs and arms.

After what seemed a long time, Swimmer reached the

"'O mighty river! Accept this gift!'"

opposite bank. Then the people, watching on the other side, gave thanks to the mighty river.

Signals passed back and forth across the water. Then again Swimmer launched into the water. This time the way was less difficult. Wolf and Trapper held the line and pulled the float along.

When Swimmer once more stood in their midst, the people felt new courage. A number of young men now stepped forth and offered to make a trial.

With vows to the river on their lips, they launched into the water. Swimmer led the way. Wolf, Trapper, and Fletcher followed, riding on cow-skin floats. And soon the four arrived on the opposite bank.

This time the men stayed across the river, while the people on the opposite side drew back the floats. Thus, by turns, several groups crossed the river. Many who crossed over were frightened. Others were nearly worn out. Young women with babes on their backs feared for the old people.

When the floats were drawn back again, Morning-star noticed that the cow-skin floats were crowded up together. "Let's tie the floats together," she cried. "Then the old people can sit on the floats and we can draw them across."

And so when the next group landed, the women tied the cow-skin floats together and made a skin raft. Then they signaled the people on the opposite bank to let go of two of the lines. And when they had pulled the two lines across, Swimmer seated himself on the raft, and the people drew him back.

The clans rejoiced over the making of the skin raft. Everybody could now be taken across. Swimmer was helping

Evening-star and Blackbird to a place on the raft when the child called out for his pet. Elkhorn put the wild pup in the boy's arms. Then the signal to pull was given. Strong arms, on the opposite bank, drew in the lines. The raft glided over the river, and Evening-star, with Blackbird and his pet, soon stepped on the opposite bank.

In this way others were taken across. And when all stood on the north bank of the stream, they gave thanks to the river god. Then they turned their backs to the river and set forth to explore the new land.

THINGS TO DO

Collect pieces of wood, metal, stone, shell, seeds, skins, and other objects, and find out which will sink in water and which will float. See if you can find out why some objects sink and others float.

Find something out of which you can make a float.

See if you can make a raft of some kind.

Dramatize this story.

Draw pictures of any of the following scenes:—

Children playing in the water.

Moving camp.

Bowman shooting an Irish deer.

Swimmer's first venture across the river.

VI

THINGS TO THINK ABOUT

What do you think the people will do when they have crossed the river?

Would they go far out on the wet marsh?

Can you think why marsh land is wet and soft?

Have you ever been in a dense forest?

"The raft glided over the river."

Have you ever listened to the trees as they are blown about by the wind? What do you think they say?

Do you think the Deer and Bison clans will enjoy being in a dark forest? What might happen that would lead them to seek refuge in a forest?

If you have ever seen the ocean, tell what you did when you first saw it.

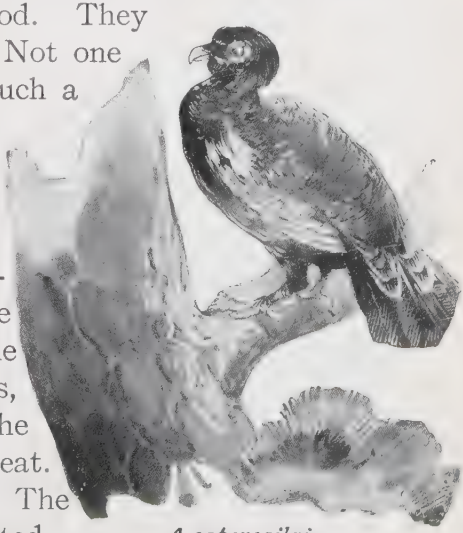
If people had never heard of the ocean, what would they be apt to think it was when they first saw it?

Have you ever seen anything in nature so big and grand that it made you forget everything else?

The Awe of the People at First Sight of the Sea

When the people set forth in the new lands, they little knew what was about to happen. Had any one told them, they would not have understood. They had never been to the ocean. Not one of them had ever dreamed of such a thing as a salt sea.

The first night they camped near a marsh. The next day they hunted wild cattle on the edge of the marsh. The following day it began to rain. So the people sought shelter in the pine forest. It rained for several days, and the people wandered on in the forest, hunting for something to eat. Few animals were to be seen. The people were greatly disappointed.



A capercailzie.

Now and then they saw a flock of capercailzies eating the tips of pines. Several of the birds were shot with the bow and arrow. A few were caught in traps. But except for the capercailzies, the people found little that was good to eat. The forest seemed unfriendly.

A hollow bone for carrying fire.

Of course they carried fire-sticks and punk in a fire-bag. Yet even with the punk, it was hard work to start a fire. And when it was kindled it was almost as hard work to get the wet wood to burn.

The sun remained hidden for several days. The whole sky was dark. The people looked at the pine boughs bending and sighing in the breeze. They prayed to the dark and gloomy forest. The forest sighed and bent its boughs. But it did not hear their prayers.

The sighing of the pines seemed like a warning voice. Even the bending boughs seemed to threaten as if they would drive them away.

And so the people tried to escape from the power of the gloomy forest. They longed for a spot where they could dwell in the presence of friendly nature gods. Footsore and weary, they hastened on through the damp, dark woods.

As they went, some of the people told dreadful stories of what had happened in dark forests. This added to their fear. It was all the leaders could do to arouse courage and cheer.

But the next time some one tried to tell a doleful story Swimmer said: "I have passed through worse forests than this. Nothing hurt me."

"The sun will shine again," said Elkhorn, as he looked through the bending boughs at the dark sky.

"Be of good cheer," said Evening-star. "It will not be long before we pitch our tents in the country of friendly gods."

The next morning it was not quite so dark. As the people went on, the forest became less dense. They began to feel more hopeful. But when night drew near, and the end of the forest had not been reached, they again felt downhearted. Yet they plodded on. They still clung to a dim hope which kept them on their way.

At length they came to a downward slope. Here the trees stood farther apart. A fresh breeze was now felt. A deep booming sound was heard. They listened. The sound seemed far away, so they journeyed on. Soon after this Wolf's voice rang out.

"Come on!" he cried. "Come, see! Here is an open country!"

The people rejoiced to hear the tidings. The gloomy forest was forgotten. With fresh courage everybody hurried to see the new land. And when they had planted their feet upon it, Evening-star murmured, "The gods be praised!"

An open plain seemed to stretch out before them. Small shrubs and clumps of trees were scattered here and there. Coarse grass grew at their feet. Fish darted hither and thither in little pools of water.

Lured by the fish, the people went on, scarcely knowing where they were going. Little by little they began to feel the presence of some mysterious power. A new and strange life was in the air. A deep booming voice again was heard, coming from a spot not far away. Under the spell of this strange power, the people stayed their steps. Their voices

The awe of the people at first sight of the sea.

were hushed. They looked out; their eyes rested on the waves of the sea.

When they first beheld the great sea, they lost all sense of danger. They stood silent. They were filled with awe. They forgot everything but the sea.

When, at length, the people came to themselves, they knew they were in the presence of an unknown god. Then they all bowed down and worshiped the mighty sea.

THINGS TO DO

If there is a marsh near you, go to see it and learn all you can about it. If you can get sand, clay, and loam, experiment with them and water and see if you can build up a marsh.

Dramatize this story.

Draw pictures illustrating these scenes:—

Hunting wild cattle on the marsh.

Setting traps for capercailzies.

The people looking at the bending and sighing pines.

The awe of people at first sight of the sea.

VII

THINGS TO THINK ABOUT

How do you think the people spent the first night by the sea?

What do you think they saw when they awoke next morning?

What would they be apt to think when they first noticed the rising tide? What would they be apt to do at this time? When the tide ebbed, what would they be apt to think?

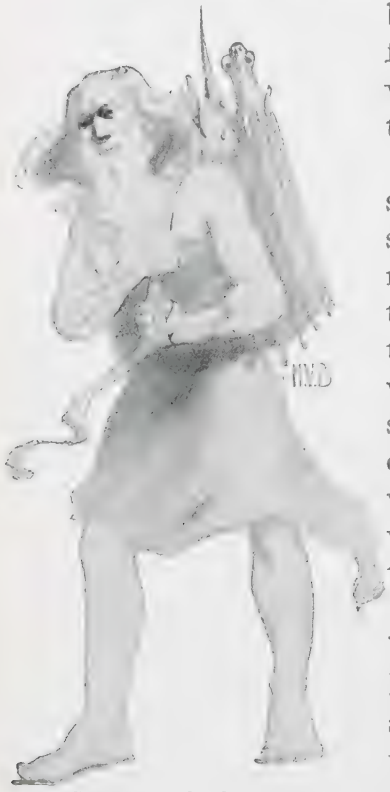
Do you think they will dare settle by the sea? Why, or why not?

Why do you not have the same right to kill birds that these children had?

Why the People Called the Sea a Mother

Darkness was near when the people raised their heads. They had eaten little or nothing that day. They were hungry; but they had no food. They were weary; and they had no shelter.

They tasted the water, and it was salt. So they went back a few steps, and not far away, found a river of fresh water. They went to its bank and quenched their thirst.



Carrying a basket of fish.

"Let us pitch our tents in this spot," said Evening-star, as she stepped up to a clump of saplings not far from the river bank. And the women bent down the young trees and covered this framework with skins. They saw driftwood strewn about the beach. They gathered it and kindled a fire. They went to the river, and filled their water baskets, and carried them to the camp.

In the meantime, the men had been catching fish from the pools. Now they brought them to the camp and roasted them in the fire. And when their hunger was satisfied, darkness covered the sea.

Little was said that night. Nobody knew what to say. The peace of the sea was all around. A gentle sea breeze soon lulled them to sleep.

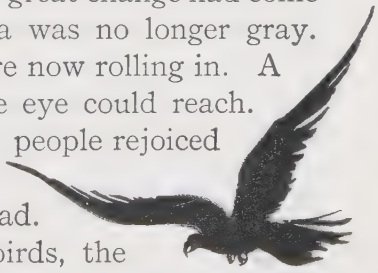
A water-tight basket.

The tide came in while they slept, but it did not reach the spot where they lay. The sky cleared. Morning came, and the sun ushered in the new day.

The people opened their eyes, scarcely knowing whether they were awake or asleep. The air was filled with strange sounds. There was the chattering and the screaming of birds. There was the gentle sighing of the forest. Below these sounds was the deep booming of the surf. Hearing this sound, Bowman exclaimed, "Listen! Hear the voice of the sea."

The people arose and looked out. A great change had come over the face of the waters. The sea was no longer gray. Waves of blue, fringed with white, were now rolling in. A sea of blue stretched out as far as the eye could reach.

The sun was now in the sky. The people rejoiced at his return. The sea sparkled in the morning light. All the earth seemed glad.



A sea-bird.

Astonished at the number of sea-birds, the people stood and watched them. Large flocks were flying all about. They were hunting for fish and other food strewn upon the beach. Now and then the birds swooped down to seize and eat their prey. They showed no fear. So the people were able to catch many birds with their hands. They roasted the birds by the fire. But no one ate of them until they had made an offering to the sea.

All but Evening-star and the children soon started to explore the new land. The wise old woman guarded the children and kept watch of the sea.

The children played on the beach. They were glad to feel the warm sunshine. The warm soft sand was pleasant to their feet. They gathered shells, and threw stones, and played with their toys and pets.

The wild pups, too, played on the beach. They picked up fish, and chased birds. Blackbird's pet caught a bird, and brought it and laid it at his master's feet. The little boy shouted for joy, crying, "Come and see what my pup has caught."

The children came, and stroked the feathers of the beautiful bird. They patted the puppies and played with them. Then Fernleaf drew her bowstring and let fly a blunt-headed arrow. Picking up the bird she had knocked down, she called to Blackbird, "See! See! I did it with my bow and arrow."

Blackbird's pet was his pride. But now he longed for a bow and arrow. But he forgot about it when he heard Evening-star's shrill call.

The children had been playing under the clan-mother's watchful eye. And Evening-star never once lost sight of the sea. The wise old woman was anxious. She had led her people across the great river and through the dark forest. Now they had come to a new land bordered by a sea.

All morning the wise old woman had been studying the sea. She was trying to find out what it was, and what it was able to do. She was trying to win its favor. She was trying to feel that she was in the presence of a friendly power. But in spite of all these things, Evening-star was anxious.

Time passed; the children still played, and Evening-star still kept watch. The waves were rolling nearer and nearer. Evening-star did not know what it meant. And as the tide grew stronger and still stronger a big wave rolled up as if it would swallow everything in its path. Evening-star cried out in terror. She gathered the children together on a spot some distance back on the beach. There she stood watching the sea until the people returned.

As soon as Evening-star's cry was heard, the people hurried to the spot. The waves now rolled up higher than before. Seeing this, the people sought refuge not far from the forest.

From this spot they watched the big waves rolling higher and higher up the beach. They did not know what to think. The waves rolled higher and still higher. Then Evening-star said, "Let us try once again to appease the wrath of the sea."

Believing that the sea was displeased with their gifts, Bowman said, "Let us search for a more precious offering."

The men then went to the uplands back of the sea in search of another offering. In a little while they returned, bearing the body of a large stag.

The people then went down to the sea, and with vows on their lips they offered up this gift. And it seemed that the wrath of the sea was somewhat appeased by the gift. The waves retreated. When they came back, they did not come so high.

At last the waves retreated to the spot where they had been in the morning. The hearts of the people were glad. And seeing the wet sands of the beach freshly strewn with

"The people then went down to the sea, and with vows on their lips they offered up this gift."

gifts of the sea, Evening-star said, "Let us abide in this spot. Let us make friends with the sea. Mother Earth is at our back. She is a kind mother. Perhaps the sea will be a mother. Perhaps she is Mother Sea!"

Then Bowman cried out in a loud voice, "Praise the great mother, the giver of food! Praise the mighty sea!"

The people praised Mother Sea. They thanked her for her gifts. Then they gathered the fish from the wet sand and sat down by the fire.

THINGS TO DO

If you are near the coast of the sea, or even of a lake, when you have a chance notice the things you can see there. Model in sand what you have seen.

Model in sand the idea of the seacoast which you get from this lesson. Mark the places for high and low tide. Show other places mentioned in the story.

Show ways of roasting fish on sticks near the fire.

Dramatize this story.

Draw pictures to illustrate these subjects:—

"'Let us pitch our tents in this spot.'"

"The tide came in while they slept."

"Large flocks were flying about . . . They showed no fear."

"'Praise the great mother, the giver of food! Praise the mighty sea!'"

VIII

THINGS TO THINK ABOUT

Do you think all the people will be willing to settle by the sea? If you were one of them, what would you want to know about the place before you made it your home?

Find out how often the tide comes in every twenty-four hours. Does high tide come at the same time each day? How can the people who live by the sea know the time of high tide for each day? What way did these people have of measuring time, if they had no artificial timekeepers?

What spots on the beach, or near it, are best for homes? Why?

Do you think that the clans will live together or separately?

Do you think all the people of one camp will live in the same hut? Why, or why not?

What could the people find near the shore for dishes?

Why the People Built Homes by the Sea

Several days passed. The people were restless. Many wanted to go away. Yet they agreed to stay long enough to explore the new lands.

And so each day the young men and women went out to search for signs of game. But the wise ones stayed by the sea. They were trying to make sure of her good will.

The rising and falling of the tide was a mystery. The first day the tide came in before noon. The second day it came at midday. The third day it was later. The three following days it came a little later each afternoon. The wise ones did not understand it. But they were becoming used to the tide. And each day the people showed less fear. Soon they all began to think of building better huts.

The men had explored the new hunting grounds. They had found red deer, roebuck, wild hogs, and a few wild cattle. Now and then signs of wolves, bears, jackals, and wildcats were seen. There was plenty of game in the forest. All the people were glad.

The air, too, was filled with birds, and the river and the sea alive with fish. Shellfish were found along the beach. In the distance, strange animals were seen, basking in the sunshine on the rocks.

So now everybody was willing to stay. The seventh

day each clan made a claim in the new land. Evening-star and her daughters planted seeds of the gourd in the crevices of the rocks. They gave seeds to Raven and her sisters, and they, too, planted seeds. Then the women turned their attention to the building of new huts.

Up to this time the clans had lived together. Now it was agreed that each should have its own camp. So the women searched along the beach for good building sites. The Bison clan selected a spot near the mouth of the river. The Deer clan decided to settle on a sloping beach not far away. Opposite this spot were a few large rocks standing in the water near the low-tide limit.

Before they began, the women made prayers and offerings to the gods of each site. Each woman then marked the spot where her hut was to stand. It so happened that these spots formed an irregular semicircle. This opened out to the sea. So between the huts and the sea was a smooth spot for the council fire and the dance. In the center of this space, the women built a hearth of smooth stones.

As they worked on the huts, the women helped one another. Where they could, they used growing saplings for the framework of the side walls and roof. Then they drove forked sticks in the ground to finish the framework of the side walls.

A clam shell.

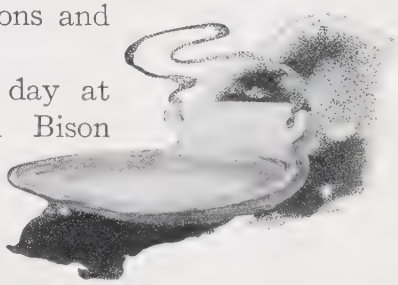
They laid the roof pieces and covered each framework with skins. And they made beds of the branches of the fragrant pine trees.

The huts finished, they dug cooking pits in the clean sand.

"The women helped one another. . . . Where they could, they used growing saplings for the framework of the side walls and roof. . . . They laid the roof pieces and covered each framework with skins."

Then they hunted among the shells of the beach for those that would make bowls and spoons and knives.

The evening of the seventh day at the sea found the Deer and Bison people settled in new homes. We may still call them by their old clan names. But from this time, they were known as Sea People.



A spoon made of a clam shell.

THINGS TO DO

If you are near a beach, hunt for good spots for camps.

Look at the sand map you have made and find good sites for camps. Build huts on these spots. Make a cooking pit. Show where the council fire should be.

If you have shells, find some that are good for dishes of various sorts.

Act the following subjects by means of pantomime:—

"The people were restless. Many wanted to go away."

"The wise ones stayed by the sea; they tried to make sure of her good will."

The work of the seventh day.

Draw a picture to illustrate the following:—

"The air was filled with birds."

IX

THINGS TO THINK ABOUT

How do people get skill in doing anything? If they once get skill, do they always keep it?

If you have ever noticed the effect of damp weather on wood, tell what it was.

Would the Sea People understand what it was that made wood warp? How near the truth do you think they came in their explanations?

How might they explain the spring of the bow-stick? How much of their explanation is true? What part is a mistake?

The Warping of the Bow-sticks

The morning of the eighth day came. The people arose and looked out. Then all turned to the wise ones, for they were greatly distressed. High tide was now in. They had never seen it come in so early. They wondered if the sea was angry because they had built new homes on the beach.

They made an offering to Mother Sea. They prayed to her for protection. Slowly the tide went out. The people were satisfied.

Bowman, now, gladly turned to his hunting weapons. The old man took great pride in his bow and arrow. He handled them carefully. He always unstrung the bow when he came in from the hunt. Then he oiled it, and rubbed it, and wrapped it in a piece of soft skin.

Bowman tried to keep in good practice. But there had been little chance to practice for many days. The old man feared he should no longer be able to hit the game. So he said to his men, "Bring your bows, and let's try our luck at hunting."

The men were glad to go and the women were glad to hear of their plan. Everybody was tired of birds and fish. Everybody wanted fresh meat.

When they began to hunt, nobody but Bowman was able to hit the game. At first the men thought it was because they were out of practice. But Swimmer discovered that

his bow was warped. The others then examined their bows. Everybody but Bowman found he had been shooting with a warped bow-stick. So the men gave up the hunt and started back to camp.

On their way they met Elkhorn and his men armed with spears and harpoons. "Come along with us," called Swimmer. "Don't waste your time with harpoons."

These men had seen the bow and arrow in the hands of their kindred. But it had never occurred to them to give up their harpoons. They were used to hunting with spears and harpoons. They had not thought of making a change.

But they were ready to stop and talk. They listened with interest when Bowman said, "Spears and harpoons do very well as long as there are many herds. But when the game becomes scarce, it is a good thing to have the bow and arrow."

"We ought to get something, to-day," said Wolf.

"Yes," said Bowman, "you will fare well as long as the game lasts. But mark my word. Such herds as these will not last long."

"Are you sure?" asked Elkhorn.

"Certainly," replied Bowman. "We shall not have this land to ourselves. It will not be long before the country is overrun with strange clans. In that time, we shall all need to be armed with bows and arrows."

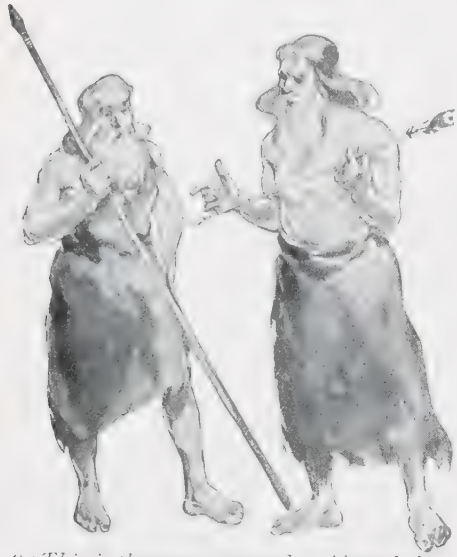
"This little arrow is not as large as my spearhead," said Trapper, as he looked at one in Bowman's bag. "Surely you used a larger one than this, when you shot the Irish deer."

"This is the very arrow," said Bowman, "that pierced the heart of the deer."

"How can it be?" continued Trapper. "Our big spears and harpoons do not kill. They only wound the game. How is it that this little arrow gave a mortal wound?"

"The spring is the life of the bow," answered Bowman. "It comes only when sought with many charms and prayers."

"Will you tell us, Bowman, how you got the spring to come to your bow-stick?" asked Elkhorn.



"'This is the very arrow that pierced the heart of the deer.'"

"Certainly," said Bowman. "First I went to the hickory trees and prayed for the straightest and toughest branches that grew on the trees. Then I took a stick and peeled it and rubbed it and rubbed it with bear's oil. When I put it away to dry, I prayed that the spring would come to the stick. Once again I oiled it and rubbed the oil in by the fire. When the stick was dry, it was seasoned; the spring had come to it. It has dwelt with the stick ever since, and kept it alive."

"Teach us to make bows and arrows," said Elkhorn.

"Come home with us," replied Bowman. "If you have seasoned sticks, you can begin to learn this very day."

"We have a few sticks," said Wolf. "Many of our sticks were left behind when we moved camp."

"What kind of wood shall we get?" asked Trapper.

"Any hard, tough wood will do," replied Bowman. "Mine is hickory. A straight piece of tough oak or ash will do as well."

While the others went with Bowman, Trapper went to his own camp to fetch the seasoned sticks. He found Raven with Evening-star. When Raven knew what the men were going to do, she invited the women and children of the Deer clan to visit the Bison clan's camp that day.

So the women called the children, and the children called their pets. And very soon they were on their way to the camp of the Bison clan.

THINGS TO DO

See if you can find a good stick for a bow. When you have found it, season it and get it ready to shape.

What trees do you know which have hard wood? How many hard woods can you identify by sight? What uses do you know for hard woods?

What trees do you know having soft wood? What is soft wood used for? How many kinds of soft wood can you identify?

Dramatize this story.

Draw pictures to illustrate these lines:—

"Bowman took great pride in his bow and arrow."

"'Come along with us. Don't waste your time with harpoons.'"

"'Mark my word. Such herds as these will not last long.'"

"'This is the very arrow that pierced the heart of the deer.'"

X

THINGS TO THINK ABOUT

How did the Cave-men make straight shafts? What other simple ways are there for straightening sticks? How do we straighten wood?

Why should the measure of the bow-stick and the shaft come from the body of the person who is to use them? What do you have that is made to your measure? What names do we have for measures of length? What names do you think the Sea People had?

Why should you sit in a seat that is the right size for you? Why not work at a desk that is too high or too low?

The Making and Mending of Bows and Arrows

Swimmer and his brothers were steaming their bow-sticks when the women and children came up to the camp. Others were selecting tough sticks. Bowman stood by ready to help.

Blackbird came up with his wild pup in his arms. At once he marched up to Fernleaf and said, "Give me your bow and arrow."

"Will you give me your pup?" asked Fernleaf, keeping a firm grasp on her bow.

Blackbird had not thought of giving up his pet. But he did want the bow and arrow. He was almost tempted to make the exchange, when his pet licked his hand. Then he drew back proudly and said, "Keep your old bow and arrow!"

The older people smiled, when they heard what was said, and soon forgot about it.

Evening-star noticed the steaming sticks and asked Swimmer about them.

"The sticks are warped," answered Swimmer. "We are going to straighten them again."

"Dampness lurks in the forest," said Evening-star. "He creeps in from the sea. This is his work."

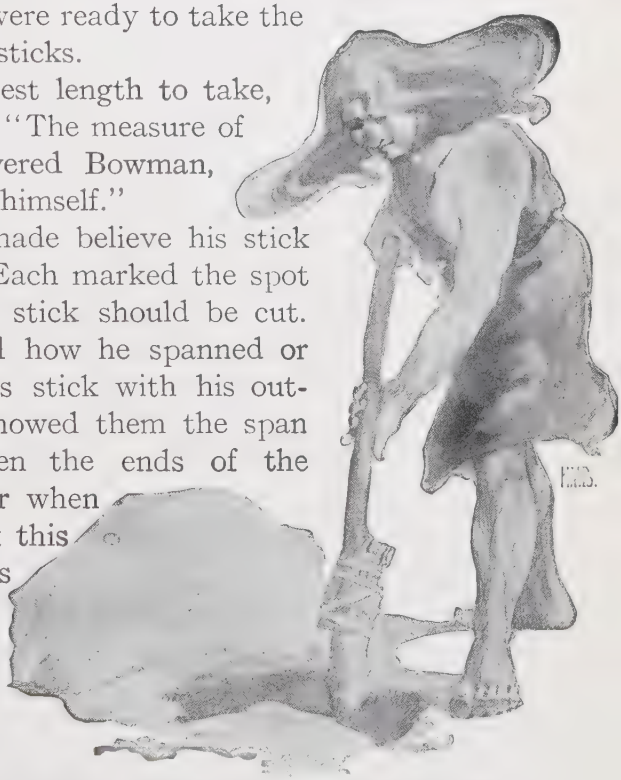
"Yes," said Swimmer. "I wish we could find a way to protect our weapons."

"A soft, dry skin," said Evening-star, "will protect weapons from unfriendly gods. I will talk this over with my daughters. Perhaps we can give you a charm."

Elkhorn and his men had now found seasoned sticks of hard wood. After the sticks had been straightened they had been wrapped carefully in a dry skin. They were not warped. So the men were ready to take the measure of their bow-sticks.

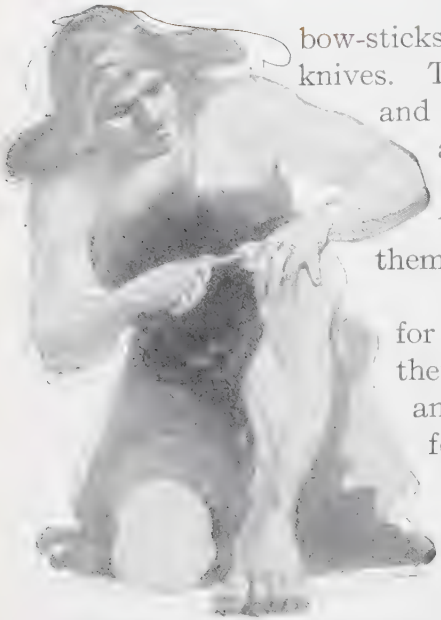
Not knowing the best length to take, Wolf asked Bowman. "The measure of each bow-stick," answered Bowman, "is found in the man himself."

So the men each made believe his stick was a finished bow. Each marked the spot where he thought his stick should be cut. Then Bowman showed how he spanned or took the length of his stick with his outstretched hand. He showed them the span —the distance between the ends of the thumb and little finger when outstretched. He took this measure as many times as he had fingers. The other men then took the measure for their bow-sticks in the same way.



"*He dug pebbles from the dark earth.*"

The men then cut off their



"The men . . . chipped and flaked them into arrowheads."

bow-sticks, and shaped them with stone knives. They scraped off the rough edges and made the wood smooth. They asked the wood to give a spring to the sticks. Then they oiled them and rubbed them, and put them away to dry.

Next, they searched their bags for the longest and strongest sinew they had. They shredded the sinew and twisted it and made strings for their bows.

Swimmer and his brother were now ready to straighten the steaming bow-sticks. Fletcher lifted the grooved stones from the fire. Then, one by one, each hot, damp stick was drawn back and forth through the red-hot grooves. Thus the bow-sticks were made straight. Then the men oiled them and dried them beside the fire.

"If you want to make arrows," said Fletcher, "I'll show you where to find the best stones." As he spoke, he took a stone-pointed digging-stick and went a few steps from the camp. There he dug pebbles from the damp earth. And the men picked them up and chipped and flaked them into arrowheads.

Shafts were made of seasoned twigs of willow. Each man was taught to find the measure of his shaft in the length from his armpit to the end of his thumb-nail. Each man

then cut a twig, and smoothed the rough edges. Each slit the smaller end and fitted the butt of the arrow into the slit. And when each had chewed sinew until it was moist, he lashed an arrow to a shaft.

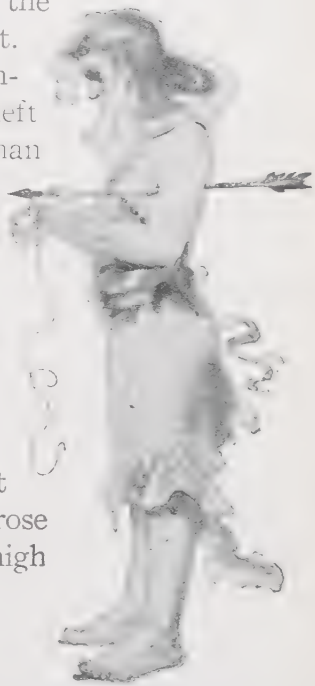
The women brought feathers of birds that were strong in flight. For everybody thought the feather of a bird would speed the arrow on its way. Bowman feathered the first shaft. He split the midrib of a feather, and took out the horny part. Then he trimmed the feather carefully, and laid it on the shaft.

Everything was now ready for the lashing. So, holding the shaft under his left arm, and the sinew under the right, Bowman fastened one end of the sinew to the shaft. Turning the shaft with the thumb and finger of his left hand, he guided the sinew with the right. In this way he made a smooth lashing. And when he had fastened the ends neatly he put the shaft away to dry. Elkhorn and his men then feathered their shafts in the same way.

All the work that could be done that day was now finished. The people arose and looked out. The sea was now at high tide.

"What can this mean?" asked Wolf.

The wise ones shook their heads. They did not know what to say. Evening-star then said to the people, "Let us keep a closer watch."



"Turning the shaft with the thumb and finger of his left hand, he guided the sinew with the right."

THINGS TO DO

Measure the stick you have selected for a bow by spanning it. Find out how many feet and inches long it is. How many inches is the span of your hand?

Finish up your bow-stick and find a cord for it. See if you can make a cord of something you can find.

Stretch out your arm and measure the length from your armpit to the end of the thumb-nail. Make an arrow shaft of this length. Measure it in inches.

Collect stones in your neighborhood and sort out those which are best for arrows.

Dramatize parts of this lesson

Draw pictures to illustrate one or more of these subjects:—

"'Will you give me your pup?' asked Fernleaf."

"Dampness lurks in the forest,' said Evening-star. 'He creeps in from the sea.'"

"The wise ones shook their heads."

XI

THINGS TO THINK ABOUT

Which do you think would be the better for hunting the salmon, the bow and arrow, or the harpoon? Why? The harpoon, or the spear? Why?

Bi means two; *dent* means tooth. What do you think bident means? What kind of a spear is one called a bident?

Mer means sea; what does merman mean? mermaid? Can you think how the people got the idea that there were mermen and mermaids in the sea?

Can you think why the seal raises its head out of the water every few minutes? How do you think people would learn to hunt the seal?

Do you know why salmon go up in a river? Find out what time of the year salmon go up a stream. Do you know what they do when they come to falls in a river? When do salmon come down stream and go out in the salt sea?

How the People Spent the Ninth Day at the Sea

The ninth day dawned. The Deer clan rose and looked out upon the sea. "The tide is later this morning," said Elkhorn, as he noticed the waves coming in.

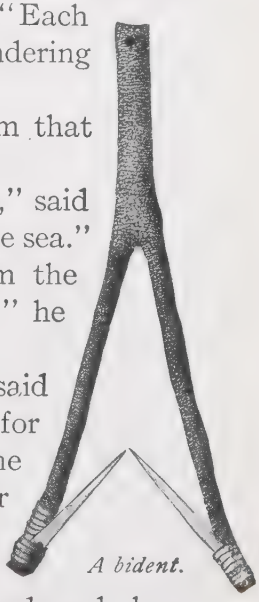
"Yes," replied Evening-star, reaching down and gathering up a handful of dry sand from the beach. "Each day it comes a little later. I have been wondering what it means."

Elkhorn shook his head. It seemed to him that the ways of the sea were past finding out.

"It comes and goes like a long, deep breath," said Evening-star. "Perhaps it is the breathing of the sea."

Just then Swimmer was seen coming from the Bison camp. "Salmon are going up the river!" he cried. "Bring your weapons, and come!"

"Let the men do the fishing to-day," said Evening-star, as the women began to look for their spears and harpoons. "We can enjoy the sport from the bank while making charms for the bow-sticks. Swimmer, tell Raven and her sisters we are going to work on the charms."

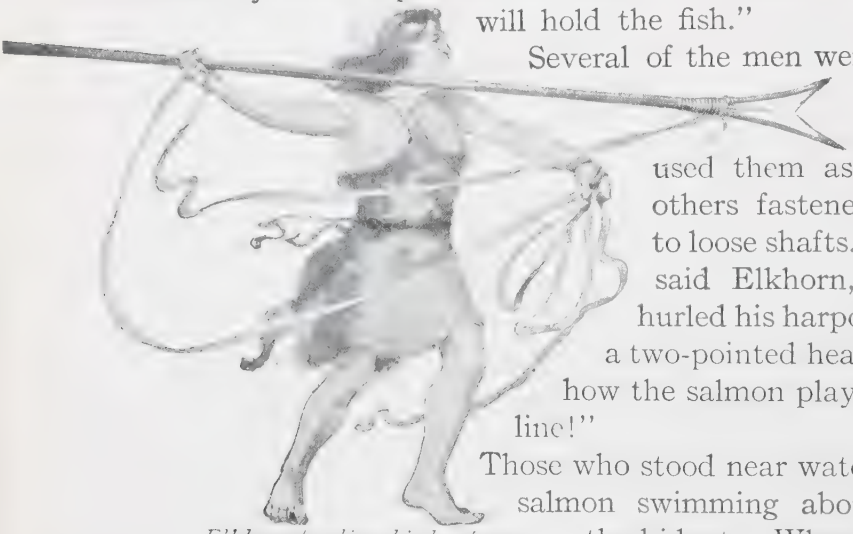


A bident.

And so, while the women sat on the bank and made bow-cases and quivers, the men stood in the shallow water and fished near the mouth of the river. The bow-sticks and shafts were not yet seasoned, so nobody but Bowman had a bow and arrow. Some of the men used a common spear, others a bident, and still others used a harpoon.

"Throw away that old spear," said Trapper to one of the young men when a gamey salmon wrenched it out of his hand. But the young man plunged into the river and found both the spear and the salmon.

But the next time he was not so fortunate. The salmon struggled and broke the shaft. Seeing this, Wolf called out, "Haven't you a harpoon or a bident? Get something that will hold the fish."



Elkhorn hurling his harpoon.

Several of the men were using bidents. Some used them as spears; others fastened them to loose shafts. "See," said Elkhorn, as he hurled his harpoon with a two-pointed head. "See how the salmon plays on the line!"

Those who stood near watched the salmon swimming about with the bident. When it came to the end of the line the floating shaft acted as a drag. The fish then swam in another direction until the shaft dragged it back. In this way, Elkhorn let the fish play until it was tired out.

In the meantime, Bowman was shooting fish with his bow and arrow. Having shot several salmon, he was now swimming out to get them. Wolf and Trapper were keeping watch. They were anxious to see how the new weapon worked.

"What do you think of the bow and arrow?" asked Wolf.

"Give me the harpoon," replied Trapper.

Thus the men talked and fished while the women were making bow-cases and quivers. But all stopped suddenly when they heard Fernleaf cry, "Look! Look! There's a man in the sea!"

At this, the women seized their children and drew back in dread. The men grasped their weapons more firmly, and turned toward the sea. There they saw a strange creature. Its head was like the head of a man, but its body was like that of an enormous fish.

It was a seal that had come to hunt for salmon. It swam a little way up the river, then went back to the mouth, where it clambered upon a big rock on the opposite shore.

"It is one of those creatures we saw on the rocks," said Elkhorn.

"Yes," answered Bowman, as he drew his bow and sent an arrow whizzing toward the seal. In the twinkling of an eye the seal dived and was not seen again until its head appeared above the water some distance from the shore. Again it dived, and no one knew whether it rose again.

"It swam a little way up the river."

In the evening, when the people had feasted, they sat around the fire and talked. "The bow is all right for sending the arrow," said Wolf, "but it doesn't hold the game."

"That doesn't matter on land," said Swimmer.

"No," replied Wolf, "but I'd like to hunt the big animals that dive into the sea."

"Do you think we can hunt them with harpoons?" asked Trapper.

"Perhaps," answered Wolf; "but we shall need larger harpoon heads than we have been using to-day."

Bowman said nothing. He was thinking of his bow and arrow. The wise old man was asking himself if he could improve it so as to hunt the big creatures that swim in the sea.

THINGS TO DO

Find sticks or pieces of bone and make a bident. Mount it so as to make a spear; mount another so as to make a harpoon.

Dramatize this story, making three different scenes.

Illustrate one or more of these lines:—

"Elkhorn shook his head. It seemed to him that the ways of the sea were past finding out."

"The seal dived into the water."

"'I'd like to hunt the big animals that dive into the sea.'"

XII

THINGS TO THINK ABOUT

Can you think what the people might do to discover that the tide came in twice each day?

Find out what you can about the walrus.

How many parts are there to the shell of an oyster? a clam?

Can you think why these shellfish are called bivalves?

What shellfish do you know that has only one part to its shell? Why is bivalve not a good name for such a shellfish?

How do you think the people would open the shells of oysters and clams?

If you have ever been where there are oyster beds, tell what you know about them.

How a Walrus Helped the People to Find an Oyster Bed

Several days passed. All this time the wise ones never forgot the tide. It was now coming twice each day, but always a little later than it came the day before. One evening its second coming was just about bedtime.

The next day the tide came in only once. At bedtime, however, there were signs of its coming. The wise ones, therefore, sat up and watched, while the others slept. They waited only a little while—no longer than we would call an hour. But these people knew nothing about hours; they had nothing but nature's signs for telling the time of the day.

Again the following night the wise ones sat up and waited for the coming of the tide. This time they waited longer than before, and the next night still longer. In a few days they learned when to expect the rising of the tide. So they had more time to give attention to other things which were still strange to them.

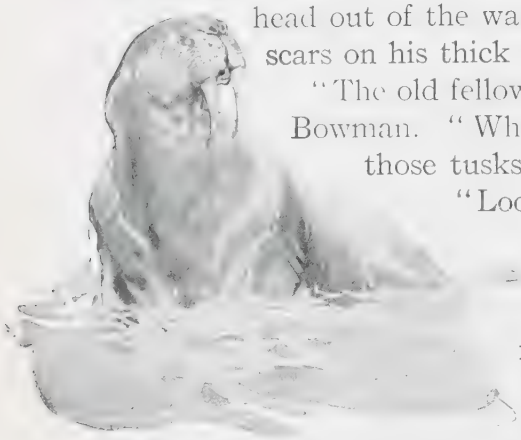
Ever since they had come to the sea, the people had heard the bellowing of the walrus from the rocks of neighboring islands. Day after day they heard these strange sounds, but they did not know what they were. One day, however, a big bull swam near the shore. Evening-star saw him and sounded the alarm, and the people gathered to the

spot. From there they saw a heaving, hulky creature swimming near the river's mouth. He was thick about the shoulders, and his body was covered with short, yellowish-brown hair. It was clear that he was hunting for something to eat, but nobody knew what.

"See his tusks!" cried Swimmer, as the walrus raised his head out of the water. "And just look at those scars on his thick skin!"

"The old fellow has seen many a fight," said Bowman. "What a blow he must strike with those tusks!"

"Look out!" cried Bird-woman. "He is coming toward the shore!"



"The walrus did not come ashore."

The people drew back from the ugly creature. The wise ones feared he might come ashore, and they knew not what he might do. But the walrus did not come ashore. He wallowed about in the soft mud and rooted with his tusks.

"What is he doing?" inquired Wolf.

"I'm not sure," replied Elkhorn, "but he seems to be grubbing up shellfish."

"Let's throw our harpoons," said Wolf, who was always eager for adventure.

The young men rushed down the beach. They raised their weapons and were about to charge upon the animal when Bowman cried, "Stop, stop! He's a thick-skinned brute. Wait till we fix our weapons."

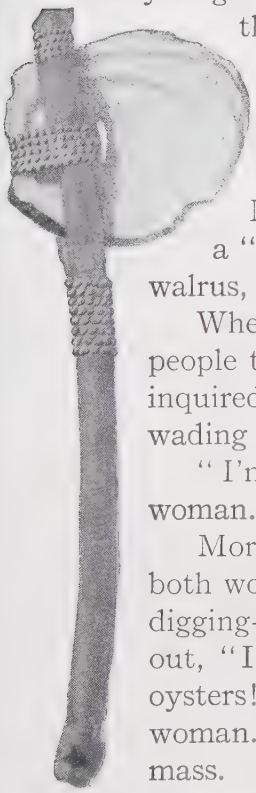
The young men were disappointed. But they obeyed the wise old man, and contented themselves with watching the animal until he swam away toward the neighboring islands.

No one knew at this time what this animal was. Very likely they called it a "sea-horse." Many people in olden times called the walrus a "sea-horse." But since we all know it was a walrus, we shall call it by that name.

When at last the walrus was out of sight, the people took up their work. "What are you doing?" inquired Morning-star, as she saw Bird-woman wading out in the sea.

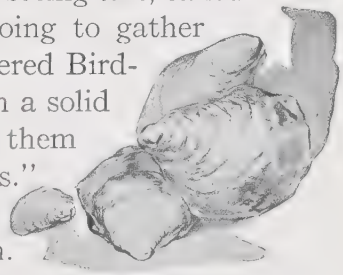
"I'm hunting for shellfish," answered Bird-woman. "See these fine oysters!"

Morning-star was soon at her sister's side, and both women began to pry up the oysters with their digging-sticks. Evening-star, seeing this, called out, "I thought you were going to gather oysters!" "So we are," answered Bird-woman. "These oysters are in a solid mass. We are trying to pry them apart with our digging-sticks."



A shell ax.

"Bring axes and mauls," said Evening-star, turning to the children. And with these the women finally found they were able to loosen the oysters from the bed.



A group of oysters.

"I know what the walrus was doing," cried Bird-woman; "he was grubbing up the oysters. Way out there by the river's mouth there must be ever so many."

A stone knife.

Bird-woman was right, for all along the mouth of the river there were fine oyster beds.

On going to camp the people opened some shells with hammer-stones and knives. The children, playing around the fire, tossed some oysters on the hot coals. "See," said Blackbird, a moment later, "see the oysters open their shells!"

Sure enough, the oysters were opening their shells. And since the women were glad to let the fire do the work they had done with hammer-stones and knives, they tossed oysters on the hot coals and watched the shells open. Afterwards, they always opened the shells by tossing them upon the hot coals.

THINGS TO DO

Make a collection of shells and find out how many of them are bivalves. See if you can find a good name for the shells that have only one part or valve.

Examine an oyster shell and find the valve which is rather deep, something like a shallow box; this is the left valve. Find the valve which is somewhat flat, so that it serves as a cover for the box; this is the right valve. Lay the two valves together and notice where the hinge was. These valves were joined by an elastic band, which tends to open the valves. It was balanced by a strong muscle which contracts at the slightest sign of danger and closes the edges of the valves. A purplish spot on the inside of each shell shows where this strong muscle was attached. Can you tell what was done by the fire when the valves opened?

Show in your sandbox where the oyster beds were.

Select the parts of this story which you think are the best to dramatize.

Model a walrus in clay.

Illustrate this line:—

"The wise ones, therefore, sat up and watched, while the others slept."

XIII

THINGS TO THINK ABOUT

Have you ever noticed the clay that has settled in a little pool after a storm? Find out what places near you have natural beds of clay.

What do you think the Sea People might do with the clay they found? What do we do with clay?

Can you think why clay would make a good lining for a cooking pit? If not, take some clay and experiment with it until you find out.

Where is the bread that you eat baked? Have people always had such ovens as they have now? Can you think what the first ovens were like?

How the Women Learned to Make Use of Clay

One day Evening-star said to the women: "The bow-sticks and shafts are nearly dry. Let us finish the charms to-day." So the woman took out the bow-cases and quivers and prepared to finish the work.

Meanwhile the children played within range of their mothers' eyes. First they played along the beach, and after a little they went to a higher spot near the river bank. There they made what you might call a playhouse, but they called it a play-camp. Nobody in all the world at that time had what might be called a house. People found shelter in other ways, long before the days of the house.

The play-camp made, the children dug in the ground with clam shells, and made a cooking pit. They built a hearth and a make-believe fire, and they brought water from the pools and poured it into the pit.

"Now we must get something to eat," said Fernleaf.

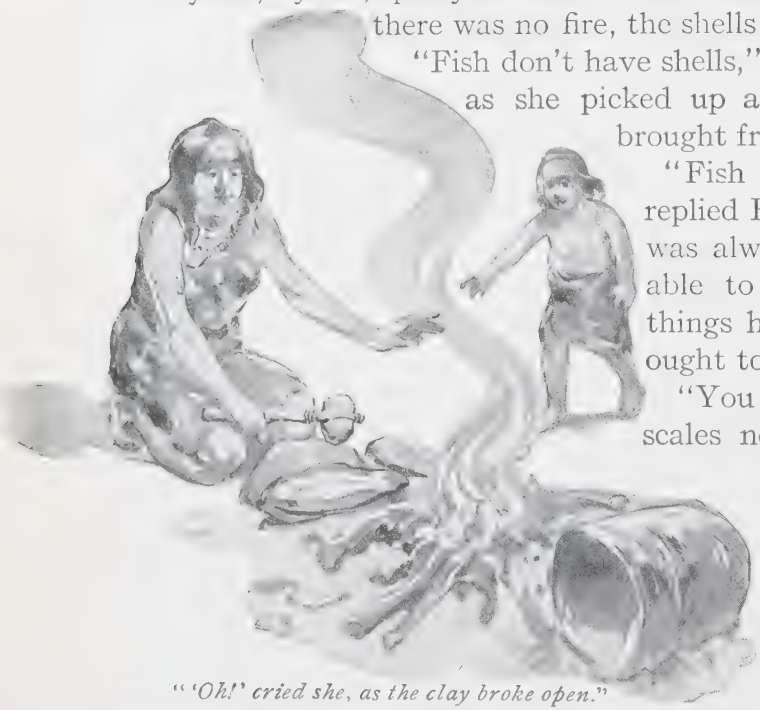
So the children went to the beach to gather the oysters and fish that were strewn about on the sand. When they returned, they threw the oysters on the make-believe fire.

"Oyster, oyster, open your shell!" cried Blackbird. Since there was no fire, the shells did not open.

"Fish don't have shells," said Fernleaf, as she picked up a fish she had brought from the beach.

"Fish have scales," replied Blackbird, who was always glad to be able to tell Fernleaf things he thought she ought to know.

"You can't see the scales now," Fernleaf said, as she plastered the fish with a coat of clay. "See! My fish has a shell!"



"'Oh!' cried she, as the clay broke open."

"Fish don't have shells," said Blackbird. "Oysters and clams, and mussels, and cockles, and periwinkles have shells." Now Blackbird may not have used just these words. But we may be sure that he had a name for each of these shellfish. When he had finished his long speech, the boy drew his breath.

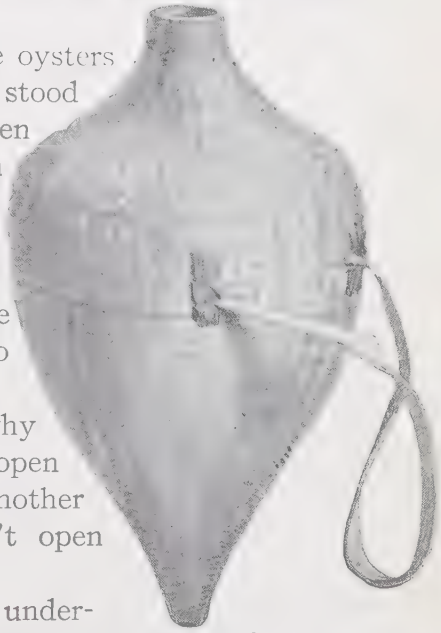
"Yes, oysters have shells," replied Fernleaf. "See! My fish is an oyster."

At this, Blackbird was silenced for a time. Soon afterward, the children went to the camp and asked for something to eat. Fernleaf carried the coated fish along and tossed it into the fire.

While the women emptied some oysters upon the hot coals, the children stood near, crying, "Oyster, oyster, open your shell!" When they had eaten all they wanted, Fernleaf thought of her clay-coated fish.

"Oyster, oyster, open your shell!" cried the little girl. But the clay coating of the fish gave no sign of opening.

Fernleaf did not understand why her make-believe oyster did not open at her call. She turned to her mother and cried out, "My oyster won't open its shell."



A water basket coated with clay.

Raven looked up, but did not understand the child. Fernleaf then pointed to what looked like a long lump of clay, and Raven lifted it from the fire and struck the shell with a hammer. "Oh, oh!" cried she, as the clay broke open. "What have we here?"

"It's my oyster," said Fernleaf. "See, Blackbird, now it has opened its shell."

The women looked at the baked fish. They felt of the clay coating. Later in the day they went to the clay bed and dug up some damp clay with their clam-shell spoons.

Bird-woman, seeing the others kneading it, said, "What are you doing? That's nothing but clay."

"Yes," replied Raven. "It's nothing but clay; but we can use it in baking fish."

And in this way the women got the idea of baking by coating the fish with clay. The clay coating was a little oven which was put around the fish after it had been wrapped in fresh green leaves.

A few days later, Morning-star lined her cooking pit with clay. All the women soon followed her example, and they not only lined their cooking pits, but their boiling baskets and roasting trays.

Day by day these linings became harder, as each time they were used they were heated by hot stones. Little by little the clay linings shrank, until they became quite loose. New linings were then put in, and the old ones were dropped on the ground or tossed on the piles of shells. Some were shaped like baskets or bowls, some like trays, and those that lined the cooking pits were shaped like conical jars.

It was a long time before any of the women thought of using these clay dishes. They tossed them upon the pile of shells. There the children found them, and often used them when at play.

THINGS TO DO

See if you can find some clay in your own neighborhood.

What happens when water is poured upon it? What happens when water is poured upon sand?

Make a small cooking pit in your sandbox and line it with clay.

See if you can bake something by coating it with clay and putting it on hot coals.

Use stones or shells for models, and coat or else line them with clay, and see if in this way you can make clay dishes.

XIV

THINGS TO THINK ABOUT

Have you ever tried to tame a wild animal? Which do you think would be the easier to tame, a very young animal, or one a little older?

Can you think why hunting peoples make laws to prevent the killing of mother animals with their young?

In spring and summer the roes of the red-deer herds go by themselves and care for the young fawns. The stags go in small groups and keep away from the roes and fawns. Which would the people be apt to hunt? Why?

The roebuck and the roedeer stay together in pairs the year round. The fawn is born in the spring, and it stays with the father and mother until it is nearly grown. This kind of deer likes the higher grounds. How do you think the Sea People would hunt it?

Have you ever heard of game laws in your state? Can you think why we have such laws?

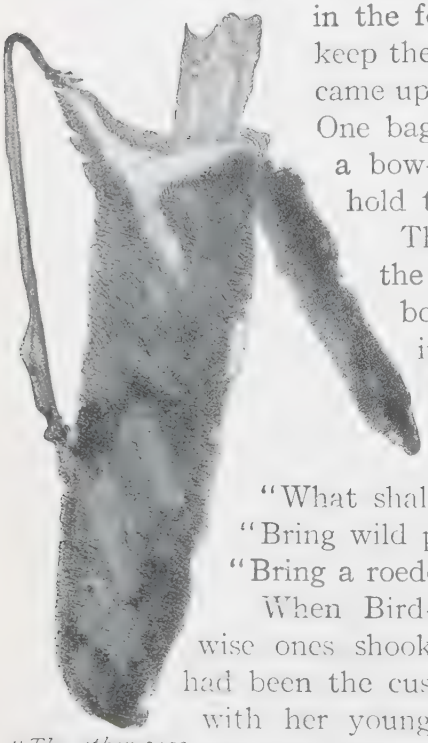
The Men Receive Presents of Bow-cases and Quivers

One morning Bowman said to the men: "The bow-sticks and shafts are now well seasoned. There is plenty of game in the forest. Let us string our bows and hunt to-day."

Hearing this, the men gathered together and made ready for the hunt. All strung their bows and fitted arrows to the bow-strings. Each man, in turn, drew the string to his breast until the bow was strained; each, in turn, let go the string. The arrows sprang from the bows like winged birds.

The men then gave thanks to the trees for giving the bow-sticks a good spring.

When the men were about to start for the forest, Evening-star turned to them and said: "Dampness still lies in wait in the forest. You must have charms to keep the sticks straight." The women then came up and gave each man two skin bags. One bag was for the bow; they called it a bow-case. The other was a quiver to hold the arrows.



"The other was a quiver to hold the arrows."

The men gladly took the bags from the women's hands. Unstringing his bow, each man fitted the bow-stick into the case. Each filled his quiver with arrows, lashed to small arrow-shafts. This done, Bowman said to the women:

"What shall we bring you from the hunt?"

"Bring wild pups for the children," said Raven.

"Bring a roedeer," said Bird-woman.

When Bird-woman asked for a roedeer, the wise ones shook their heads. For many years it had been the custom not to kill the mother animal with her young. Game was now plentiful, however, and the young hunters were becoming careless.

"Let us not harm mother animals with their young," said Bowman. "Let us not destroy the herds."

"We can hunt the stag," said Wolf. "Since early spring the stags have not been with the roes and fawns. They are in small groups feeding by themselves."

"The stags are fat," said Swimmer. "Let us hunt them."
"Shall we hunt the roebuck?" asked Trapper.

A roebuck and roedeer.

"Yes," said Bowman, "but we must take care not to hurt the roedeer and her fawn. With our bows and arrows we can shoot the roebuck without hurting his mate and her fawn."

And now once again Bird-woman spoke, saying, "Bring a roebuck and a stag."

At this, the wise ones nodded their heads, and the young men shouted, "Aye! aye! aye!" So with joyous hearts the men set forth to hunt the game in the forest.

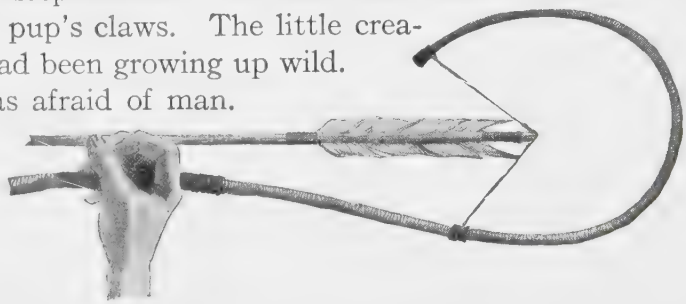
When the men were gone, Morning-star said: "Here are some nice pieces of skin. Let us make some bow-cases and quivers for the children."

So they set to work, and the children, hearing what they were doing, came and watched their mothers as they worked. And Evening-star said, when the bow-cases were finished

and put over the shoulders of the children, "Little hunters must learn to take care of their bows and arrows."

When the sun was sinking low in the west, all of the people returned. The women who had gone, when called by the men, brought heavy loads of meat. The men bore many trophies, and Swimmer carried a wild pup.

A deep scratch on Swimmer's arm showed the mark of the pup's claws. The little creature had been growing up wild. He was afraid of man.



Some people throw arrows in this way instead of with a bow.

"Perhaps you and the children can tame him," said Swimmer, as he handed the pup to Raven.

Raven tied the pup to a tree and then offered it some meat. The pup growled and snapped at her. He tried to get away.

Wolf and Trapper each brought home the horns of a fine roebuck. Fletcher brought the horns of a stag, and others the tusks of the wild boar.

That night, the Deer and Bison clans had a great feast, and they acted out the adventures of the day. Bowman led the people in a bow and arrow dance. For a time, the old man forgot that the arrow would not hold the game. It had proved a good weapon in the day's hunt. What more could he ask?

THINGS TO DO

Tell the story of how Bowman invented the bow and arrow.

How many ways can you think of for throwing or hurling an arrow, spear, or harpoon?

Make a small bow-case and quiver.

Select three parts of this story which you can easily dramatize.

Illustrate one of these lines:—

"'What shall we bring you from the hunt?' asked Bowman."

"The men bore many trophies, and Swimmer carried a wild pup."

See if you can model Wolf, carrying the horns of a roebuck on his shoulders, in clay. If you find it too difficult to model in the round, make a panel of clay and model it as you would a relief map. This kind of modeling is called bas-relief.

XV

THINGS TO THINK ABOUT

If you live near a body of water, notice what birds are apt to be found near it. What kind of birds do you think the Sea People would see?

Of what use would the birds be to the people? How would they use the feathers?

Do you think they would kill the birds at all seasons? Why, or why not?

Do you know of any birds that lay again if their eggs are taken? Can you think of any custom that might arise among hunting and fishing peoples regarding the taking of birds' eggs?

Babies and Birds

One morning, when Blackbird awoke, his grandmother took him by the hand. The child knew from her manner that she had something to tell him. What it was, he did not know, but he soon found out.

There was a new baby in camp. Blackbird had a little brother. Evening-star showed him the baby, and for a while he forgot his pup. He pressed up close to his mother's side. There he stood for a long time, looking at the baby.

The baby was called Whitecap. Morning-star named him from a whitecap of the sea. She chose this name, little thinking that her child would ever venture upon the sea. At that time no one thought of such a thing. The people had no boats. They had never heard of such things.

"The pup drew back; he showed his teeth."

Though Blackbird was proud of the baby, he soon became restless. He was glad when Bird-woman said to the women: "Let's go to Rocky Point. The birds are nesting; let's gather some eggs."

"Very well," said Evening-star. "Blackbird, run over to the Bison camp and tell Raven that we are going for eggs."

Blackbird was off like an arrowshot. He stopped, however, when he came to Fernleaf, who was trying to tame her wild pup. It was still tied, and when Fernleaf went near, the pup drew back and growled at the little girl.

"Come, come," said Fernleaf, as she offered the pup a

fish. He snapped at the fish, so Fernleaf drew a little nearer, as if she would stroke his head. At this, the pup drew back; he showed his teeth; his hair bristled; he was about to spring upon the child.

"Come away, Fernleaf," called Bowman. "Come away from the ugly little creature."

Fernleaf obeyed her grandfather. She started with Blackbird toward the camp, while he told her about Whitecap.

Fernleaf listened, and when he had finished, said, "Come and see Breaker."

"Breaker!" said Blackbird; "who is Breaker?"

"Breaker is my little brother," said Fernleaf.

A moment later Blackbird saw Raven binding a baby to a cradle which she strapped upon her back. Now he gave her his message, and all were soon ready to go.

Many interesting things were seen along the way, but there was nothing quite so interesting as the sounds that came from Rocky Point. Even from the camp the people could hear the cries of the sea-birds on the rocks. As the party drew near, the sounds became clearer and clearer. There was the deep, hoarse grunting of thousands of guillemots perched upon the rocks. There were the dismal cries of thousands of auks, which sounded like scolding women. There was the croaking of odd little puffins, which delight in quarreling. Above these sounds there could be heard the screaming and laughter of the gulls.

As the women and children came nearer, they could see thousands and thousands of birds. The smooth places were covered with auks and guillemots, standing closely together. In the big cracks there were auks sitting flat

"They could see thousands and thousands of birds."

upon the rocks; and the little cracks of the shelving rocks were covered with burrowing puffins. All of these birds joined in a chorus, making a horrible noise.

"This is fine," said Bird-woman. "Come, let's climb the rocks." So Bird-woman led and the others followed until they were all standing in the midst of the birds.

At first the birds paid little attention to the women and children. But when the pups dashed upon them, the birds took fright, and for a while there was the greatest confusion. Flock after flock of guillemots rose, and shower after shower of hard-shelled eggs rained down upon the rocks. For each of the birds standing on the rocks held an egg between her legs. The whirring of thousands of wings hid the sky from view. And although the guillemots uttered no cry, the whirr of thousands of strong-beating wings, added to the scolding of the auks and puffins, made a deafening sound. The auks, so awkward on land, at the first sign of danger waddled to the edge of the rocks, uttering hoarse, croaking sounds. Then they dived into the water, where they felt at home. The puffins, on the contrary, stood their ground and seemed ready to fight.

At length the shower of eggs ceased; the sky came again into view. The women and children came out from where they had been crouching under the rocks. They looked about, and saw that there were still hundreds and hundreds of birds.

Hundreds of auks and guillemots were still standing, each holding an egg between her legs. Thousands of hard-shelled eggs were strewn about upon the bare spaces. Hundreds of scolding little puffins were still burrowing in the rocks

The women could easily have caught as many birds as they wished; the children, too, could have picked up beautiful birds with their hands. But Evening-star said: "It is the nesting season; do not hurt the birds. Gather as many eggs as you wish. It is still early; the birds will lay again."

And so they feasted on eggs and filled their baskets to the brim. Even then there were thousands of eggs strewn about on the rocks. The gulls, flying overhead, now and then alighted. They, too, had a rich feast while the birds were away from their nests.

THINGS TO DO

Find pictures of guillemots, auks, and puffins. Model each of these birds in clay.

In your sandbox make a model of Rocky Point, and show where the birds were sitting and standing.

Watch some bird, a sea-bird if there is one near you, and learn all you can of what it does during the year.

Illustrate any one of the following lines:—

'The pup drew back; he showed his teeth."

"'This is fine,' said Bird-woman. 'Come, let's climb the rocks.'"

"Flock after flock of guillemots rose, and shower after shower of hard-shelled eggs rained down upon the rocks."

"The puffins, on the contrary, stood their ground and seemed ready to fight."

"Evening-star said: 'It is the nesting season; do not hurt the birds.'"

XVI

THINGS TO THINK ABOUT

Did you ever see a seal pup? Can you think how the mother seal might take care of her pup in time of danger?

How does a seal use its flippers? How many flippers has it?

Can you think how the seal might catch birds? How might it catch fish?

How do you think the people will learn to hunt the seal?

How the People Began to Learn the Seal's Ways

A few days passed, and again the women and children went to Rocky Point. They sucked all the eggs they wanted. They filled their baskets. At length they started toward home.

"What's that?" cried Bird-woman, pointing toward a spot where a seal had just raised its head above the water.

"A sea-maid! A sea-maid!" cried several of the women in the same breath. For the people still thought that seals were men and women that lived in the sea. You have heard stories of such creatures, but perhaps you call them mermen and mermaids.

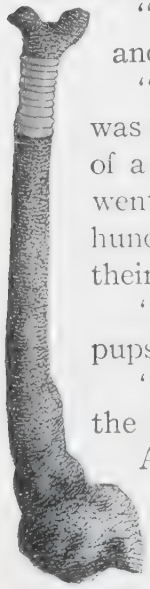
"There's another!" cried Raven.

"There's another!" called Morning-star. And at once hundreds of seals appeared. They swam to the rocks in the strait which united the bay to the sea; they climbed up until not a vacant spot was left. So those in the sea swam toward the women and began to climb Rocky Point.

The women were alarmed; they hurried from the spot, turning now and then to see if a mermaid was in sight. All were glad when they reached their own camp fires.

It was late that night when the men returned and heard the story of the mermaids. Everybody was excited at their coming. Early next morning, men, women, and children were on their way to Rocky Point. Everybody was curious

to see the mermaids, but the timid ones were anxious to keep at a safe distance from the strange creatures.



A club.

"What's that?" asked Trapper, as they drew near and heard a strange bleating sound.

"It sounds like a wild calf," replied Wolf, and it was not strange that Wolf mistook the plaintive bleating of a seal for the call of the wild calf. As the clans went nearer, there was no sign of a wild calf. But hundreds and hundreds of little seal pups lay beside their mothers upon the rocks.

"Oh, oh!" cried Bird-woman, as she saw the young pups. "Aren't they pretty little creatures?"

"Yes," replied Trapper, "but they put an end to the hunt."

And since the wise ones would not permit an attack upon animals with their young, the people contented themselves for a while with watching the strange animals. The first day, the seal pups wore woolly coats of a yellowish-white color. The second day, they lost their coats and their skins were then perfectly bare. At this time the mother seals carried their pups by the nape of the neck.

After a time the pups were too big to carry as a cat carries her kittens. When surprised, the mother seal dived, and coaxed her pup to jump upon her back. In this way she carried her pup out into the sea.

One sunny day, about this time, the men found several bull seals asleep upon the rocks. "Now is our chance," said Trapper. "Let's creep up quietly while they are asleep and cut them off from the sea."

"They swam to the rocks in the strait which united the bay to the sea

As soon as the men had blocked the way they drew their bow-strings and sent sharp arrows at the seals. The wounded creatures sprang up and made for the sea. But the men were in the way. Seeing this, the seals put up a desperate fight; they struck hard blows with their queer little flippers, and tried to bite with their sharp teeth. Not until struck on the nose with big clubs did the wounded animals give up the fight. By the time the last of the group had been laid low, all the people had gathered at the spot. Everybody was anxious to see the animals.

"Did you ever see anything more beautiful than this spotted skin?" asked Raven, as she caught sight of the large brown spots on the grayish-yellow back of a seal.

"It is pretty," said Swimmer, as he stroked the back of the seal with his hand. "But what do you think of this?" he asked, as he turned the body so as to show the light color of the hair on the under part.

"It is beautiful," said Raven, "but I like the spotted part best."

"I want to see his teeth," said Bird-woman.

"Look here," said Swimmer. "There are six fore-teeth in the upper jaw and four in the lower. And just look at that row of jagged grinders on either side!"

"I'm almost as long as this seal," said Blackbird, as he stretched himself upon the ground beside the body of a seal.

"I'm a head longer, and a little more," said Wolf.

Thus the people talked as they looked at the seals, and at length the women began to dress them with their shell knives.

"See all these herrings!" said Morning-star as she emptied the stomach of one of the seals.

"This seal has eaten something bigger than a herring," said Bird-woman. "What do you suppose it is?"

The people crowded around, curious to see the contents of the seal's stomach. Bird-woman then showed them the fragments of a big fish. This was the first cod they had seen. No one knew the cod at this time. No one had yet learned to catch the deep-water fish.

That night, for the first time, the people feasted on the flesh of the seal. Everybody liked it, and when it was gone everybody wanted more. So, after this, the people spent a great deal of time in learning to hunt the seal.

Several days passed before the people learned many of the seal's habits. Not knowing one of these caused Swimmer to have an amusing adventure. He was on his way home, one day, when he saw a seal asleep on the beach. He crept up softly and drew his bow-string, sending an arrow toward the seal.

With a quick dash the seal started down the beach, and Swimmer started to chase it. A moment later, he was seen beating a hasty retreat. The seal, in shuffling down the beach, had hurled back with his awkward flippers a heavy shower of small stones and sand.

Wolf and Trapper were near enough to see what happened. They hurried to the spot, and found Swimmer trying to get the sand out of his eyes. He was bruised, but not seriously hurt; so the men laughed at the adventure, though they were sorry to lose the seal.

Many seals were killed during the summer. Sometimes, to be sure, the wounded seals escaped by diving into the sea. But if the arrow made a mortal wound, the body of

the seal was soon floating on the sea. Where the water was shallow, the men waded out and pulled it ashore; but if the seal floated on the surface of the deep water, they waited, hoping that the rising tide would bring it to the beach.

THINGS TO DO

Model in the sandbox a map showing Peaceful Bay, the strait which connects it with the sea, the rocks in the strait, and Rocky Point, which is just south of the strait. Show where the seals landed.

Model in clay a mother seal with her pup.

Dramatize the part of this story that you like best.

Illustrate any one of these lines:—

"'There's another!' cried Raven."

"Hundreds and hundreds of little seal pups lay beside their mothers upon the rocks."

"She carried her pup out into the sea."

"The seals put up a desperate fight."

XVII

THINGS TO THINK ABOUT

How do you think the people would learn of the approach of shoals of fish?

What birds do you know that dive?

The porpoise is an animal about six to eight feet long. Porpoises frequently appear in large herds, chasing shoals of fish. When seen after the fish came near, what might the people think of their coming?

If the porpoises came swimming and leaping along in a long line, what might the people take them for?

Can you think why the porpoise has been called such names as Puffer, Snuffer, and Snuffing Pig?

The Terrible "Sea-serpent"

One day, early in summer, there was great excitement in camp. The people were filled with terror. For a while they imagined all sorts of things.

It happened in this way. Everybody was at home that day. The young men were making harpoons. Elkhorn was making splints, and the women were weaving them into baskets. The children were playing with the wild pups. Everybody was happy.

Evening-star, looking up from her work, saw an unusual number of sea-birds. Large flocks of herring-gulls were flying about over the sea. Now and then one would fly near the water and make a quick dive for a fish. Gannets were flying high over the sea. They, too, were fishing. It was a fine sight to watch these large birds dive from high up in the air. Bird after bird plunged down through the air into the salt water. Bird after bird rose again, holding a fish in its bill.

The sea was beautiful. The water was a soft clear green, and the waves, broken by some great commotion, sparkled with silvery streaks. Seeing these signs, the wise ones knew that a shoal of fish was approaching.

Everybody was glad to hear that the fish were coming. Fish had been scarce for several days. Everybody hoped the shoal would swim into the neighboring lagoon, for in this lagoon the people could fish without fear of being drowned.

For some time the people worked on, while they kept watch of the sea. All was peaceful and quiet until Morning-star caught sight of Raven. At a glance she knew something

"Everybody was at home that day."

was wrong. "What's the matter?" she cried. "Speak!"

But Raven could not speak. She stood pale and trembling. Her lips moved, but no sound came; her eyes bulged. She pointed with her finger toward something far out at sea.

The people looked, and they, too, stood as if fixed to the spot. They grew pale; their eyes bulged, and their hair stood on end.

A moment later the air was filled with a great cry of terror. People ran about, beating their breasts, pulling their hair, and uttering wild cries. A huge serpent was in sight out on the deep sea. The creature was headed toward the shore. The people were wild with fright.

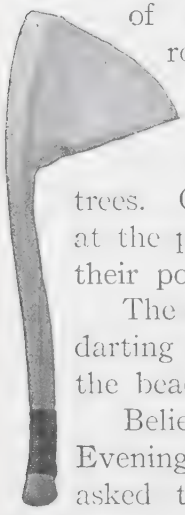
Evening-star knew that something must be done. Already the people were gathering around her. "Do not be frightened," said the clan-mother. "Let us trust Mother Sea. Let us make her an offering. Let us make also an offering to the terrible sea-serpent."

Elkhorn and Bowman at once set to work carrying out Evening-star's commands. The others, too, began to join in the work, and in so doing all began to feel a faint glimmer of hope. All were silent while the wise ones made offerings. All listened while Evening-star prayed and used her most powerful charms.

This done, the people again looked out at the sea-serpent. And once again they stood speechless, filled with a great dread. Seeing the danger, Evening-star cried: "Let us leave this spot! Let us go to the forest!"

Taking only their most powerful weapons, the people made a dash for the forest. There they climbed the tall

trees and waited anxiously. After a while, hearing nothing, Wolf and Trapper climbed out on a strong branch from which they could look over the sea. Nothing could be seen of the sea-serpent. But many porpoises were rolling and puffing near the shore just outside the breakers.



Seal hunting ax.

Thankful to have been delivered from the sea-serpent, the people came down from the trees. Cautiously they drew near the shore, and looked at the porpoises, tumbling about, lashing the fish with their powerful tails.

The sea was full of herring. The frightened fish were darting about, trying to make their escape. Already the beach was strewn with dead and wounded fish.

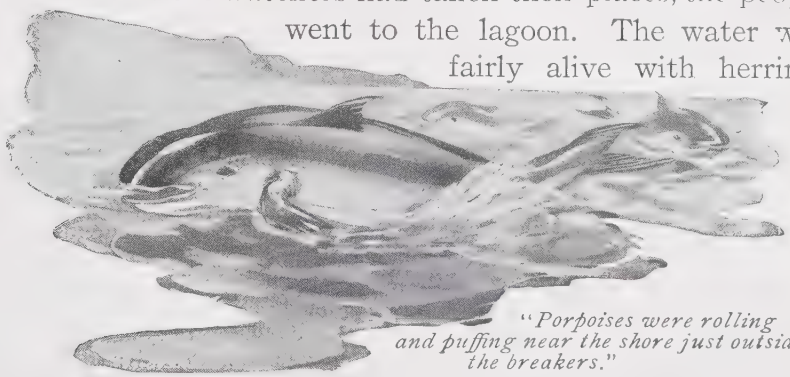
Believing the serpent had been driven away by Evening-star's prayers and charms, the people now asked the wise old woman why the porpoises had come. "They are the messengers of Mother Sea," replied the old woman. "The kind mother sent them to drive the herring ashore."

So the people thanked Mother Sea for sending them food. They picked up the fish strewn on the beach, and watched the porpoises at play. They admired the glossy blue-black backs of the porpoises; and when the creatures raised their heads to breathe, they wanted to touch their silvery breasts. They wondered at the puff of spray which rose when the porpoises raised their heads. And they listened to the queer grunting sounds they made, and tried to mimic them.

Later the people waded out and dipped up herrings in

their baskets, or drove them into little pools. Then, wishing to go to the lagoon, the wise ones chose watchers to stand on the high places and look for any sign of the sea-serpent. For even yet they were afraid the serpent might return.

As soon as the watchers had taken their places, the people went to the lagoon. The water was fairly alive with herring.



"Porpoises were rolling and puffing near the shore just outside the breakers."

Seeing this, Trapper cried, "Let's fence them in."

"How?" asked Wolf.

"Bring brush and stones and I will show you," said Trapper, who was always ready in finding ways of outwitting the wild creatures.

So the people set to work. Some rolled stones, others brought great armfuls of pine boughs. A wall was soon built across the entrance of the lagoon. "Now," said Trapper, as he looked at the herring, "how do you like this wall?"

In the evening, the people talked about the sea-serpent. They wondered where it had gone, and if it would ever return. When they fell asleep, many of them dreamed about terrible "sea-serpents." But those who watched kept wide awake, with their eyes upon the sea.

THINGS TO DO

Find pictures of a herring-gull; a gannet or solan goose. Model one of these birds in clay.

Select the parts of this story which you can dramatize.

Illustrate any one of these lines:—

"Large flocks of herring-gulls were flying about over the sea."

"Bird after bird plunged down through the air into the salt water."

"The people were wild with fright."

"'Do not be frightened,' said the clan-mother."

"Many porpoises were rolling and puffing near the shore just outside the breakers."

"Those who watched kept wide awake, with their eyes upon the sea."

XVIII

THINGS TO THINK ABOUT

Can you think why people hunted and trapped the fish before they learned to take them with hooks?

How might the memory of a bison drive help the people in catching the fish?

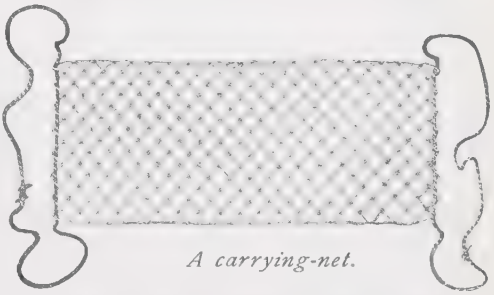
In what places do you think the people will hunt the fish before they learn to use boats?

How the Sea People Learned to Make Fish-weirs

Morning came. The watchers had seen nothing of the serpent during the night. But porpoises were still playing in the water and rooting in the sand. Seeing this, Elkhorn said, "These creatures must be sea-hogs." And this was the name that was given to porpoises for many and many a year.

"Do not hurt the sea-hogs," said Evening-star, as she saw Wolf drawing his bow-string. "They are the messengers of Mother Sea."

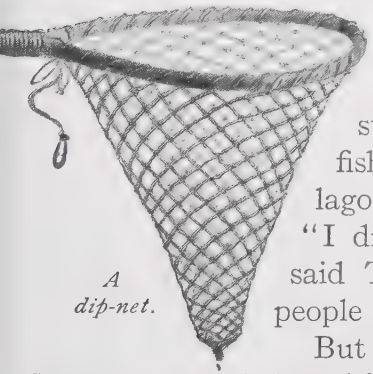
The people drew near to the wise old woman. They gave heed to what she said, and after that no one tried to hurt a porpoise. Everybody believed they were sent to drive the herring ashore.



A carrying-net.

So eager were the people to catch the herring they had penned in the lagoon, they were on their way as soon as the sun was peeping through the pine trees. Some carried gourds, and others bladders which they meant to use as floats.

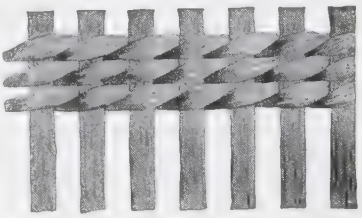
When they reached the lagoon, they all looked about in surprise. Trapper was dumbfounded. There was no wall in sight. He went nearer; the wall was standing below the level of the water; fish were swimming in and out of the lagoon as though nothing were there. "I didn't count on the rising of the tide," said Trapper to himself. "What will the people think?"



A dip-net.

But the people did not stop to think. Many of them followed Swimmer, and plunged into the lagoon. They waded and swam, beating the water with pine boughs left from the day before. They shouted and laughed, and had great sport driving the herring toward the head of the lagoon

When they had crowded the fish close together, the men beat the water with fish-rakes, bringing up several herring with each blow. The women dipped up the fish with their baskets, and Bird-woman, having no basket with her, fastened her carrying-net to a forked stick.

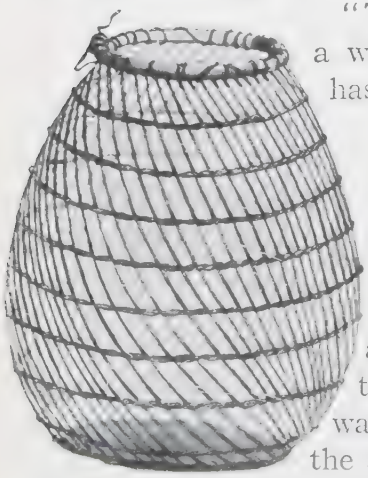


Some baskets are woven by twining this way.

Bird-woman knew nothing of dip-nets at this time, but a few days later this rude net which she had rigged up gave her the idea of making a good dip-net.

"You are getting those fish into close quarters," called Trapper, as he came near the others.

"Yes," answered Bird-woman, "and we are getting tired. But if we stop, all these fish will swim back into the sea."



See if you can tell what pattern was used in weaving this basket

"They can't get out of the lagoon for a while," answered Trapper. "The tide has gone out."

"Good!" cried Bird-woman, as she saw that the wall was now standing above the surface of the water. "Let's rest a while, and roast some fish right here on the bank."

So the people dressed the herring and roasted them in the fire. Then they rested and talked, and they watched the tide coming in again from the sea.

"Let's build the wall high enough," said Wolf, "to keep the fish in."

"No," said Trapper; "if we do that no more fish can come in."

The wise ones nodded their heads. They were pleased with Trapper's idea. Again they were pleased when he said: "We can build a fence at the head of the lagoon and pen the fish in."

"They wove pliable twigs so as to make a two-ply rope."

"Yes, we can build a pen," said Wolf; "but how can we get the fish?"

"Do you remember how we used to make bison drives?" asked Trapper. "We can build a drive from the opening of the lagoon to the mouth of the trap."

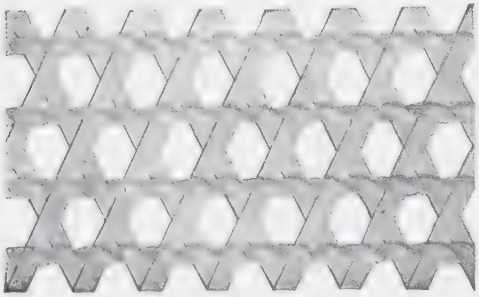
"But what will hinder the fish from swimming out of the pen?" asked Elkhorn.

"Leave that to the women," replied Evening-star. "We will build a fence and make a pen that will hold the fish, if you will build the driveway."

And so the men built a V-shaped driveway while the women built a pen by fencing in the head of the lagoon. First, they cut down small saplings, which they measured and cut into stakes. These they drove into the bed of the lagoon with large stone mauls. This was the framework around which they wove pliable twigs so as to make a two-ply rope, being careful to weave these ropes near enough together to keep the fish from swimming out. Doors were then made to open from the driveway into the pen, care being taken to prevent them from opening back into the driveway.

The whole fish-weir was really a great success. When

the tide brought fish into the lagoon, they swam along the driveway until they pressed up against the doors of the pen. This pushed the doors open, and the fish swam through. Then the doors swung shut. But if the fish in the pen pressed against a door, it did not open. Thus the fish were penned in until the people came and caught them.



Twined or diagonal basketry.

THINGS TO DO

Model the lagoon in your sand map and, after planning a fish-weir, build one in the lagoon. Try different ways of weaving the fence, and decide which is the best. See if you can find baskets woven in the pattern of the fish-weir.

See if you can weave something in the twined or diagonal pattern.

The Indians of the Pacific coast weave what they call the "bird-cage" pattern. What other name might be given to it which would show an earlier use of this style of weaving?

See if you can tell what pattern was used in weaving the basket shown on page 100.

Make a model of a fish-rake; a dip-net.

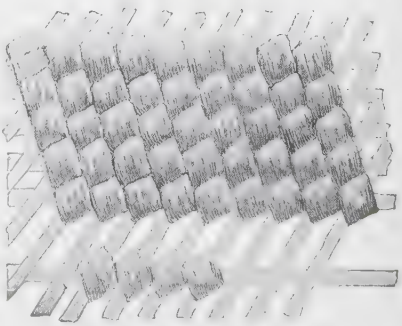
Dramatize this lesson.

Illustrate any one of these lines:—

"They were on their way as soon as the sun was peeping through the pine trees."

"Trapper was dumbfounded."

" 'You are getting those fish into close quarters,' called Trapper."



Bird-cage pattern of the Pacific coast Indians.

XIX

THINGS TO THINK ABOUT

Which do you like the better, summer or winter? Why? Which do you think the Sea People would like the better?

Have you ever learned what it is that causes the change of seasons? Do you think the Sea People knew why the seasons changed? How might they try to explain it?

What signs do you know which tell of the coming of winter?

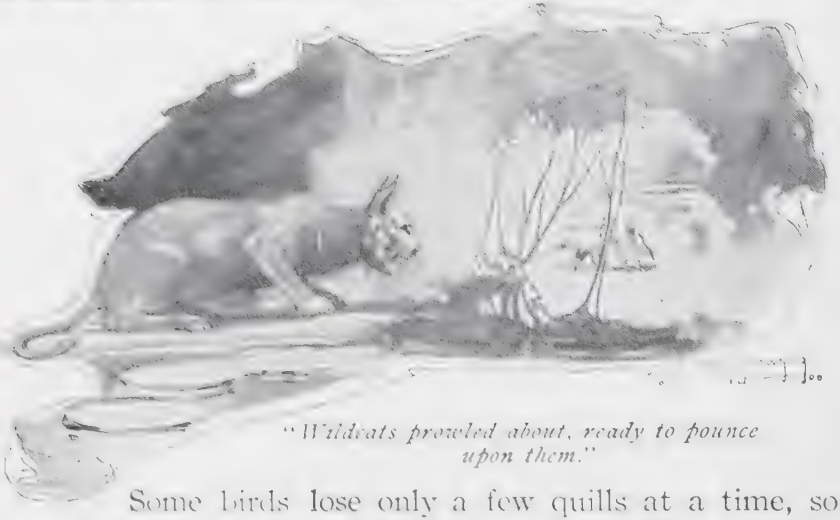
Do you know of any birds that lose so many feathers in the summer that they are not able to fly for a while? Can you think why it is a good thing for the birds to lose their old feathers?

The Passing of Summer

It would take too long to tell all that happened during the first summer. Perhaps, however, you would like to know what Bowman did to his bow and arrow. Several times, since spring, he had seen game escape with one of his arrows. Now a good hunter doesn't like to lose either his weapon or his game, and trying to prevent this, Bowman invented what is called the "bladder-arrow." This was made by blowing up a bladder and fastening it to the arrow by a short string. The bladder-arrow helped from the first as a drag in holding small game, and later it helped in finding a way to keep the big game from getting away with the hunter's weapons.

Many birds were caught the first summer. When the nesting season was over, the moulting season began. Birds in flying depend upon their quills. If their quills are worn or broken, birds cannot fly. So each year the birds drop

their quills and grow new feathers. The time when this change is made is called the moulting season. Soon after the little birds are hatched, the older ones lose their quills.



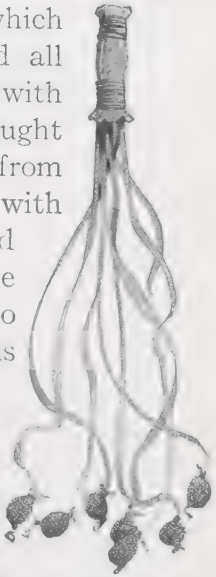
"Wildcats prowled about, ready to pounce upon them."

Some birds lose only a few quills at a time, so they are still able to fly. Others lose many quills, and these birds are easily caught at this time.

As soon as the moulting season began, the wild ducks took refuge in the tall grass. But even there they were not safe. Wildcats prowled about, ready to pounce upon them. Men, women, and children surrounded them, and drove them into pens.

By and by the quills of the old birds were full grown, and the young birds, too, were ready to fly. Then it took great skill to catch the wild ducks. No flock would alight on a spot till it had circled round and round a few times to see if an enemy was near. And when a flock alighted, sentinels kept watch while the others fed.

The Cave-men knew how to catch birds with bone bait-holders. They also knew how to call the birds with little bone whistles. Evening-star had a whistle which was made in the days of the Cave-men. And all the women had bait-holders which they baited with fish so as to attract the birds. The men, too, caught birds, but they caught them in nets stretched from tree to tree or by throwing stones with slings. Sometimes they used a compound sling which was made of several rawhide cords bound together at one end. To the free end of each cord a pebble was attached.



A compound sling.

When the men went duck hunting, they took their stand at a spot over which the birds were likely to fly. There they waited until a flock came near, then they swung the sling once or twice about their heads and hurled it a little ahead of the flock. The birds that were entangled in the cords fell helpless to the ground. They were then picked up and claimed by the man whose sling had brought them down.

A Cave-man's bone whistle.

All summer the people hunted. They had plenty of food. All were glad. Then, one night, seven bright little stars appeared low down in the eastern sky. The wise ones looked at the seven little stars. They shook their heads, and were sad.

"The Frost Giant is on his way," said Evening-star. "He will soon be here."

"Yes," replied Elkhorn. "The fierce old giant will soon drive summer away."

Soon cones could be heard dropping from the pine trees. Then one night the Frost Giant came and wilted the tender plants. The trees that change their leaves each year now appeared in bright yellows and reds. Then these beautiful leaves became dry and dead and fell to the ground.

In the meantime, other changes took place. The salmon went farther up the river, seeking a place to lay their eggs. Fewer fish came to the shore. The birds became restless, and day after day gathered in large, noisy flocks.

One morning, when the people awoke, a great change had come over the land. All was silent on Rocky Point. The merry cry of the little auks was no more heard. The croaking of the old auks and guillemots, and the scolding of the angry little puffins, had faded away like a dream. Only now and then one was seen swimming or diving near the rocks. Most of these birds, together with their young, had taken to the sea.

The wild ducks remained for a while, but no longer were the young ones killed. It had long been the custom not to hunt the young birds. This summer, ducks were plentiful, and many young ones had been killed. But now Evening-star said to the clans, "Let no one kill the young ducks."

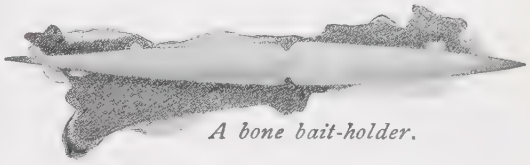
Soon the days became dark and dreary. Dense fogs filled the air, and cold winds came down from the north. People hurried home from the chase to the warmth of the camp fire. Each day the Frost Giant drove summer farther and farther away. The people now began to wonder if they had found a land of plenty.

THINGS TO DO

Make a bladder-arrow, and try it with your bow.

Make a bait-holder; a sling; a compound sling; a bone whistle.

Notice some bird during the moulting season, and keep track of what happens. Collect some of the quill feathers that are dropped by birds, and notice whether they are broken or worn.



A bone bait-holder.

In what ways have people used quill feathers of large birds?

Dramatize several ways of hunting ducks.

Illustrate any one of these lines:—

"The wise ones looked at the seven little stars. They shook their heads, and were sad."

"The birds became restless, and day after day gathered in large, noisy flocks."

"Dense fogs filled the air, and cold winds came down from the north."

XX

THINGS TO THINK ABOUT

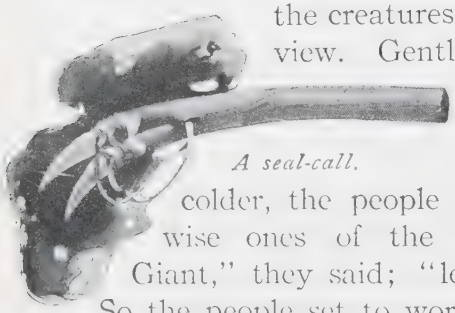
When winter comes, what do the animals do? What do people do? What do you think the Sea People did at the coming of winter?

How can seals breathe when the water is covered with ice? Can you think how the seal makes its breathing-hole?

How the People Waged War on the Frost Giant

Now the Frost Giant came in his might. He breathed over the land and the sea. The earth became hard, and cold, and barren. The running waters were covered with

ice; even along the edge of the sea there was a fringe of ice. The ducks now flew away to the southland. All the creatures of the waters were hidden from view. Gentle summer fled from the earth. The Frost Giant reigned over land and sea.

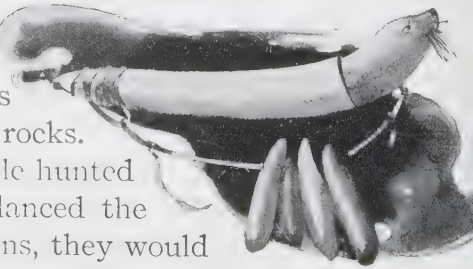


A seal-call.

As the days grew colder and colder, the people listened to the counsel of the wise ones of the clans. "Let's defy the Frost Giant," they said; "let's make ready for the fight."

So the people set to work. They dug warm pits in the hillside within the shelter of the forest. They made warm clothing of the skins of animals killed in the hunt. They ate foods rich in fats; and they kept the camp fires burning.

For days at a time no seals came to the shore. Now and then they were seen swimming beyond the ice in the open sea. Now and then they were seen diving under the ice near the mouth of the river or near the strait which united the bay to the sea. But only on sunny days did they come out and stretch themselves upon the ice or on the high rocks.



A seal-rattle.

So on sunny days the people hunted the seal, and, at night, they danced the seal-dance. Dressed in seal skins, they would roll about, raising their heads and playing with their hands as a seal plays with its flippers. And they made seal-calls and rattles to attract the seal.

But soon the Frost Giant put an end to seal hunting. He hid the sun behind dark clouds. He drove the seals

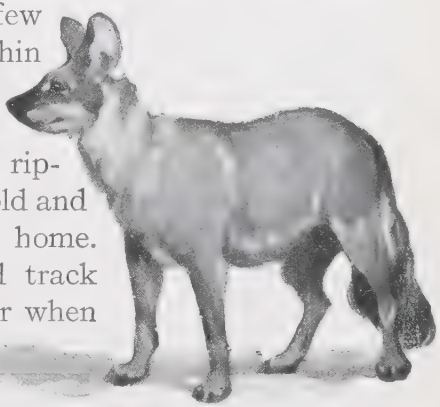
under the ice and kept them away from the rocks. The people then went out to hunt land animals.

One afternoon, the men were crossing Peaceful Bay on their way home from the hunt. Suddenly the dogs began to bark and run to and fro as if they scented game.

"What's the matter with the dogs?" said Swimmer, who had no dog. For the pup he had brought home in the summer was too old to be easily tamed.

"Come on!" cried Wolf. "Come on! Let's find out."

So the men went back a few steps on the ice and found a thin spot with here and there a few tiny holes. They listened a moment; but hearing only a slight rippling of the water, soon turned, cold and hungry, and went on their way home.



A dog.

"Do you think the dogs had track of game?" asked Wolf of Trapper when the men were warming themselves by the fire.

"Perhaps," replied Trapper. "I've been wondering if there was not an animal under that spot of thin ice."

The next morning, Wolf and Trapper called their dogs and went out on the bay. Again the dogs began to bark and run round and round a spot of thin ice. "Call the dogs off," said Trapper. "I'll watch and see if I can get the game."

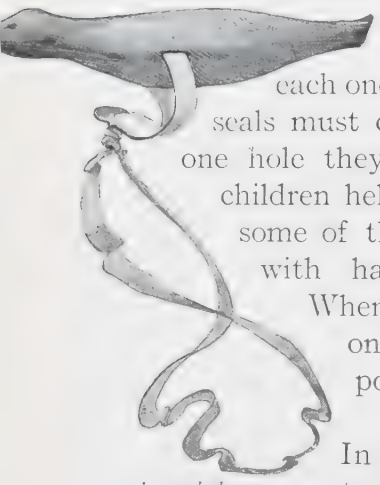
So Wolf called the dogs to another spot of thin ice, where they again scented game. Trapper watched quietly beside the spot, looking and listening for the least sign of game.

A little cloud of vapor rose. A gentle rippling of the water was heard. Then, swiftly, down through the thin ice, Trapper thrust his harpoon. Wolf now hurried to the spot to help get the game.

"Break the ice around the shaft!" cried Trapper. "I'll hold the game."

Wolf broke the ice and made a large hole. And then both men hauled up a fine seal.

So pleased were the people at the capture of the seal they all went out to search for them. Men, women, and children joined in the hunt, each one standing beside a breathing-hole. Since seals must come up to breathe, when driven from one hole they at once appeared at another. So the children helped by frightening the seals away from some of the holes, while men and women, armed with harpoons, watched to take the game. When all worked together in this way, some one was bound to have a chance to harpoon a seal.



A seal-drag.

Thus the people defied the Frost Giant. In spite of all he could do, they were able to hunt the seal. So now the people took courage in waging war on the giant.

THINGS TO DO

See if you can make something to use in calling an animal or a bird.

Do you carry anything by dragging? If so, what? What do you use to help in such work? Compare it with a seal-drag.

Model the pit-dwellings of the Sea People which the clans dug on the hillside.

Select parts of this story which you can dramatize.

Illustrate any one of these lines:—

"Now the Frost Giant came in his might."

"They danced the seal-dance."

"'What's the matter with the dogs?' said Swimmer."

XXI

THINGS TO THINK ABOUT

Have you ever seen a group of seven little stars which we call the Pleiades? What other stars do you know?

What signs do you know for the coming of summer?

Can you think why people first made log rafts? How could they guide them on the water?

The Coming of Strangers

Every night through the long winter the people looked up at the seven little stars, the sign of the Frost Giant's reign. Sometimes they were hidden behind dark clouds, but on clear nights they could be seen. In early winter, they were in the southeastern sky, and they rose higher and higher until the people went to bed. In midwinter, late in the evening, the seven little stars could be seen high up in the southwestern sky. As the moons passed, they were lower and lower in the southwestern sky.

One evening, late in winter, Wolf asked, "Have the seven little stars always been a sign of the Frost Giant's reign?"

"Yes," answered Evening-star. "The wise ones have said that this has been so since the earth began."

"I can see six stars," said Blackbird. "Will they stay with us all the time?"

"No," replied Evening-star. "Before long they will disappear. Then we shall know that summer is coming."

One evening, not long after this, the seven little stars were very low in the sky. Just before bedtime, the little stars set. Evening-star was the first to notice the setting of the seven little stars. She called the people. She told them the news. Everybody was glad.

As the days passed, the air grew warm. The snow and ice began to melt. A few days later, the wild ducks arrived. Flocks of wild geese were seen flying toward the north. Soon all the birds returned, as well as shoals of fish. The people now moved from their winter pits into the summer huts.

While the river was still high from spring flood, something unexpected happened. Evening-star was alone before the fire at the Deer clan's camp. The men and women were out hunting, and the children were on the bank of the river, watching the floating sticks and trees brought down by the flood. Suddenly Evening-star was startled by a loud cry. Again the cry rang out, this time mingled with the cries of children.

Evening-star turned toward the river and saw a strange sight. Just below the mouth of the stream she saw a strange clan on a log raft. The people were crying for help. They were drifting out to sea.

Seizing a long coiled line, Evening-star hurried to the beach and waded out in the water. Holding one end in her left hand, she hurled the line with all her might toward the floating raft.

In vain did the strangers reach out to catch the line. In vain did they try to keep the raft from drifting out to sea.

"She hurled the line with all her might toward the floating veil."

For they had no means of guiding it; they had lost their poles; they were at the mercy of the wind and waves. An offshore wind and an ebbing tide swept them out upon the sea.

When they were entirely out of reach, Evening-star still stood in the water, watching the floating raft. At length, she waded back to the shore, and the frightened children gathered around her. The men and women soon returned to the camp, for they, too, had heard the cries of distress. They all stood on the beach and watched until the log raft with its load was swallowed up by the sea.

When, at last, no trace of the raft could be seen, the people breathed more freely. They wanted this new land for themselves. Even the passing of strangers was an unwelcome sight. For if this strange clan had come down the river, others might follow.

A few days later there were signs of some one prowling about the camp. Fish were taken from the weir; seals were frightened from Rocky Point and the rocks which stood at the entrance of the bay. At first the people thought these things were done by thoughtless persons of their own clans. But later, they were sure strangers were prowling about. So the people kept close watch.

One night, Trapper saw blue smoke curling up from the opposite shore of the bay. The next morning, several people were seen near the spot. So Wolf and Trapper were sent to find out what the strangers were doing.

Toward night, Wolf and Trapper brought word that the strangers, who were known as the Beaver clan, had camped just across Peaceful Bay. They, too, had made a claim to the land. They were building a home by the sea.

At this news, the people looked grave. The wise ones shook their heads. The coming of strangers seemed to be the beginning of trouble.

THINGS TO DO

Find some sticks and see if you can make a model of a log raft. Find ways of guiding the raft.

Select parts of this story which you can dramatize.

Illustrate any one of these lines:—

"Flocks of wild geese were seen flying toward the north."

"She hurled the line with all her might toward the floating raft."

"The wise ones shook their heads."

XXII

THINGS TO THINK ABOUT

Do you think the coming of strangers was the beginning of trouble? Why, or why not?

Think of as many uses for nets as you can. Find out all you can about nets and net making.

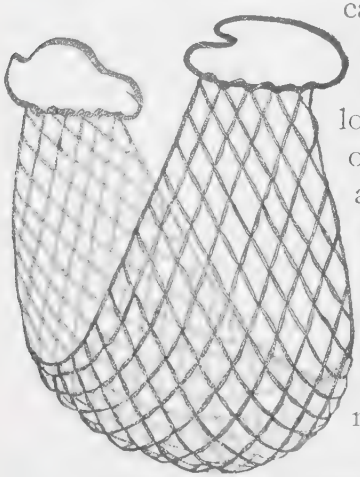
How the Deer and Bison Clans Learned to Fish with Nets

One day, Trapper saw a strange man prowling about the fish-weir. He shouted at him; he shook his fist; he told him to leave at once. In a few days, Trapper saw a fish-weir near the Beaver clan's camp. Another day, when the women were gathering eggs, they saw women of the Beaver clan taking nets down to the water.

"What are they doing?" asked Bird-woman.

"Let's watch and find out," answered Raven.

So they watched the women of the Beaver clan as they fished along the shore. Two by two, the women waded out, carrying a net between them. The first two took their places, then the second, third, and fourth couples followed, each holding a net so as to overlap the net of the couple just ahead. Thus the four nets formed a wall toward which other women and children drove the fish by beating the water with pine boughs.

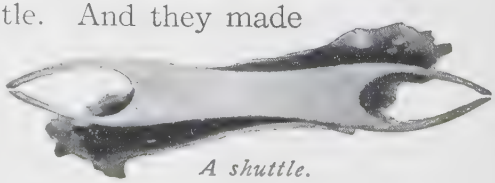


A carrying-net.

"We can do that," said Bird-woman. "Let's use our carrying-nets."

For a few days, the women of the Deer and Bison clans fished with such nets as they had. Then they decided to make new nets, and Evening-star asked the gods to give them the strongest and toughest fibers. When the women had shredded and twisted the fibers into strong threads, they knotted them with their fingers, thus making the meshes of their nets. They used no tools, but tied the knots after measuring the meshes with their thumbs.

Afterwards, the women learned to use simple tools in net making. Instead of winding the thread on a stick, they wound it on a smooth shuttle. And they made mesh-sticks and used them to measure the size of the meshes of the nets.



A shuttle.

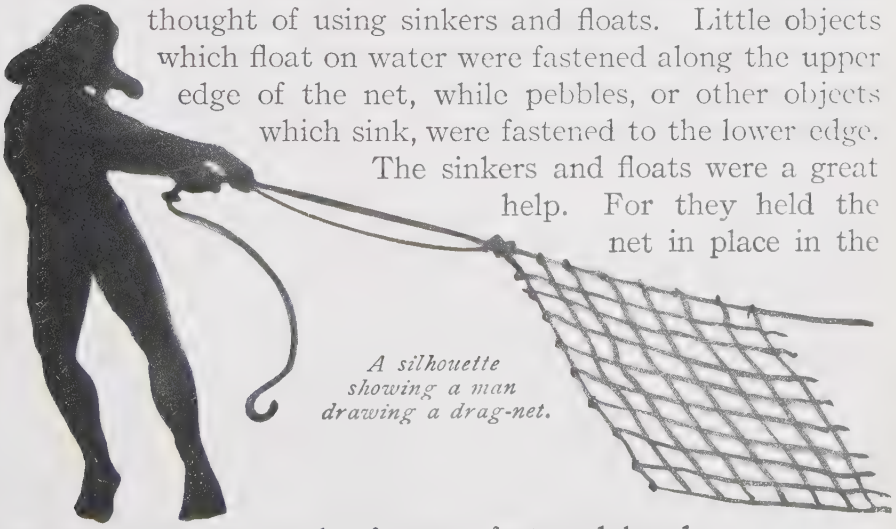
"Let's make a big net,"

said Swimmer to the men, soon after the women became more skillful in making nets.

So the men made fish-nets. Then they invented a fish-net dance. Wolf and Trapper often fished together. Each would take one end of a net and wade out into the river. Trapper would then swim out, sweeping the water with the net until he came opposite Wolf. Wolf would then wade a few steps, while Trapper made another wide sweep with the net before joining Wolf on the bank.

A mesh-stick or gauge.

The people liked to fish with nets, though they often found it hard work to hold them so as to form a wall. At first, they held the lower edge of the nets in place with their feet, or with a stick held in one hand. Later, Swimmer thought of using sinkers and floats. Little objects which float on water were fastened along the upper edge of the net, while pebbles, or other objects which sink, were fastened to the lower edge. The sinkers and floats were a great help. For they held the net in place in the water, doing the work of many feet and hands.



A silhouette showing a man drawing a drag-net.

As time passed by many nets were made. Some were used along the smooth beach, which was fine for hauling in the nets. Other nets were set near the mouth of the river or near the rocks which guarded the entrance to the bay. Sometimes bonfires were built near these spots to draw the fish to the nets.

Many fish were caught in this way. But sometimes a seal would rob the nets. At such times nothing but the heads of the fish were left in the meshes of the nets.

THINGS TO DO

See if you can make a strong thread out of the fibers of some plant in your neighborhood.

Take some thread or cord, and see if you can make meshes by knotting it with your fingers. Show how the shuttle or netting needle was used. Show how the mesh-stick was used.

Show these places in your sand map: the Beaver clan's camp; a beach for hauling in nets; good places for setting nets.

Practice with floats and sinkers until you can show how they were used on the fish-nets.

Show how the women fished with nets; show how the men handled nets. Illustrate one of these lines:—

"'What are they doing?' asked Bird-woman."

"Bonfires were built near these spots to draw the fish to the nets."

XXIII

THINGS TO THINK ABOUT

What are some of the things that might happen to the Sea People during several years?

What changes might there be in the hunting and fishing grounds?

Have you ever heard of the undertow? Can you think why it is dangerous to be caught by the undertow?

After Several Years

Fishing with a surf-net.

Years have passed. The Deer and Bison clans still live on the spot where they first camped. Now and then, through the years, they camped for a while on some other spot. But each time they came back to their camps just above the beach.

This evening, just at sunset, they all gathered at the beach. The children played in the water while the men and women fished. Evening-star sat on a rock near by, and the children often ran to her side. Her steps are more

feeble than they were, but her mind is still active. Old and young still listen to Evening-star's advice.

"Beware of the undertow!" said the wise old woman, as two little boys, called Whitecap and Breaker, stopped a moment at her side. "Beware of the undertow! If you get in its path, it may sweep you away."

The boys nodded, and ran back to play. They were much at home in the water. But even so, their mothers watched to keep them out of danger.

The clans had good reason to dread the undertow. They first learned of its might when Elkhorn was swept away. It was such a night as this, in early spring, that the old man was drowned.

Elkhorn had been strong and active all his life. He had always been willing and eager to take part in all kinds of dangerous work. When the people began to use large surf-nets instead of the dip-nets, the old man thought he, too, should use one. So one day he took a surf-net and went out all alone to fish. Evening-star saw him as he held the net near the bottom with the opening toward the sea so that when the breakers rolled in fish would enter the net. She saw him lift the net quickly, then lower it again so as to catch the fish in the undertow. Then she saw him suddenly swept off his feet. He was carried out to sea.

Bowman, too, is no longer seen among the clansmen. He, too, was lost in the sea. In spite of many warnings, he went out with Wolf to fish with a net. Although he was supported by a float, the old man grew faint. Seeing this, Wolf reached out to lend a helping hand. But the old man shook his head and refused Wolf's aid. Glancing

"He went out with Wolf to fish with a net."

toward him, Bowman said, "Darkness is creeping over me." Then, reaching out his arms, he said, "Take me, Mother Sea!" With these words the wise old man sank beneath the waves. Henceforth he walked no more among the Sea People. He was known only as he dwelt in their memories.

The passing years have brought other changes. The young men seem older; the backs of the women have become bent. Their faces are wrinkled. They have lost their fresh, youthful look. The children have grown. Blackbird is now almost a man, and he helps the men in handling a large surf-net. Fernleaf has grown to be a young woman. And Whitecap and Breaker are bright, active boys.

Among the new faces are two little girls—Cockle and Periwinkle. Cockle is Breaker's sister, and Periwinkle is Morning-star's child. Both girls were given their names from pretty seashells. And prettier children it would be hard to find in all the big, round world.

Many dogs are running about. Some are old, others young. Many have become quite tame.

Bowman's words about strange clans have come true. Each year sees new clans coming in search of homes. Many camp fires, here and there, tell of the presence of strangers.

THINGS TO DO

Show how a surf-net is used by one person; by three persons.
Dramatize fishing in the surf at sunset.
Illustrate one of these lines:—

"*'Beware of the undertow! If you get in its path, it may sweep you away.'*"

"*'Take me, Mother Sea!'*"

XXIV

THINGS TO THINK ABOUT

Can you think why it is that the sea changes its color? If not, notice some body of water near you until you can tell why it is.

Would the people by the sea understand why sometimes there were many fish near the shore and sometimes only a few? Do you know why the fish migrate?

What kind of stories do hunting peoples tell of the sky, the sun, moon, stars, and clouds? Do you think fishing peoples will tell the same kind of stories about these things? Why, or why not? What kind of stories do you sometimes tell about what you see in the sky?

Would you like to go out on the deep sea? Do you think you could go out if you had no boats? Do you think any of the Sea People will want to go out on the deep sea? Why, or why not?

How Evening-star Helped her People

Evening-star was now old and feeble. Yet there was work for her to do. She was the clan-mother, and the people looked to her for advice. As in days past she had led her people, giving them courage and hope, so now she roused their courage for the new battles of life.

Life by the sea was far different from life in inland regions. Something new and unexpected was likely to come up any day. Now the wind shifted suddenly; now the water was dark, now blue. Sometimes there were many fish; then all the big shoals were gone. And not even the wisest could tell how these things happened.

Through all these years Evening-star learned something new every day. She studied the sea and the sky; she

learned to read many signs. She studied the creatures of the sea and air, and tried to learn their ways. And when night came, and all the people gathered about the fire, Evening-star led them to tell what they had seen. Sometimes they did this in little songs and dances, sometimes in little stories.

One evening, when they were thus seated, Evening-star said to her eldest daughter, "Morning-star, won't you tell us the story of the hunter in the sky?"

"Once upon a time," began Morning-star, "there was a mighty hunter. All the long day he chased the beasts over the earth. Now this hunter is up in the sky where he chases the beasts of the heavens. Sometimes he chases the beasts with a flaming torch."

"I've seen him," cried Blackbird. "I saw him to-day, chasing a herd of red deer."

"I saw him chasing a seal," said Whitecap.

Evening-star nodded; then she said, "Tell the children where the hunter goes at night."

"Each night, about sunset," continued Morning-star, "this mighty hunter goes to a cave. He wanders all night through the dark caverns of the underworld. But each morning he returns, and all day long hunts in the sky."

Evening-star then told stories about the mighty hunters of their own race. She told them of Strongarm, and Scarface, and Fleetfoot. For the wise old woman wanted them to know who their forefathers were.

"I'm going to be a hunter," said Blackbird, when his grandmother had finished. "I'm going to hunt the shaggy boar."

"That's right," said Evening-star. The clan-mother then turned to the younger children and asked them what they saw in the sky.

"I saw a blue sea to-day," said Whitecap. "And I saw herds of seal swimming in the water."

"And I saw some beautiful birds in the sea," said Periwinkle, who meant the white fleecy clouds.

"What do you see to-night?" asked Evening-star.

The children hunted for all sorts of animals in the evening sky. Single stars they called birds or fish, and groups of stars they said were walruses and seals. And what we call the milky way, they said was a big sea-serpent.

"I'm going to be a seal hunter," said Whitecap. "I'm going to hunt away out from the shore, out where the seals swim."

"The sea-serpent will get you," said Periwinkle.

"I'm not afraid of the sea-serpent," answered Whitecap. "I'll kill him if he comes my way."

"How are you going out on the sea to hunt?" asked Evening-star, who was curious to know what the child was thinking.

"The sea-birds can swim," answered Whitcap. "Why can't I?"

"Because you are not a sea-bird," said Morning-star, as she put her arm around him. "You are my little boy. You are not a sea-bird."

"The sea-birds will tell me their secrets," said Whitecap, who was not willing to give up his plan.

"That's right," said Evening-star. "Study the birds and learn their secrets. Work for the good of the clan."

"'That's right,' said Evening-star. 'Study the birds and learn their secrets. Work for the good of the clan.'"

With such words the wise old woman encouraged the little children. She saw their thoughts dwelt on the sea and

its many wonderful creatures. And she said to her daughters, "It is well. These children may yet conquer the sea."

Long after the children had gone to sleep, Evening-star talked with the men and women. They told stories of the olden times. They talked of the work of the day.

As Morning-star listened to the words which fell from the lips of the wise old woman, she wondered if in the years to come she would ever be able to fill her place. For Morning-star was the eldest daughter. Every one knew, when Evening-star was gone, that Morning-star would be the clan-mother.

THINGS TO DO

Tell a story about something you see in the sky.

Find out what really happens when daylight changes to darkness. What happens when darkness changes to daylight? Tell why you think the Sea People told the stories they did of the sun.

Select parts of this story to dramatize.

Illustrate one or both of these lines:—

"*'I'm not afraid of the sea-serpent,' answered Whitecap.*"

"*'These children may yet conquer the sea.'*"

XXV

THINGS TO THINK ABOUT

Do you know any sign of a storm? What is it?

Can people to-day foretell the weather any better than people could years ago? Do you know why this is so?

Should a storm arise on the sea-coast, what do you think the sea-birds would do? the fish? the people?

What Happened to the People during a Storm

One evening, late in summer, the clans had gathered at the Deer clan's camp. They had finished the evening meal of young roast duck and were just beginning a fish-net dance.

"Listen!" said Wolf, as a low whining sound was heard, "What is that?"

The people looked out. A large animal was rolling and tumbling on the beach. Going closer, they saw that it was an old seal. What did its coming mean?

A low moaning sound now came from over the sea. The surf boomed upon the beach. Flocks of sea-birds circled about, uttering shrill cries. Dark clouds gathered in the sky and hid the moon and stars. The wind whistled with a warning voice through the pine trees.

Hearing these voices of the night, the people were greatly troubled. They gave up the dance. In spite of all that Evening-star could say, the people were filled with dread.

All the next day thin flying clouds gathered in the sky. All through the dark night which followed, the air was filled with strange moaning sounds. The surf boomed; the pine trees quivered; the sea-birds screamed as they circled about in the dark air.

The second day great flocks of guillemots and auks came flying to the shore. Countless flocks of sea-birds came in from the sea. Shoals of herring left the coast for the deep sea. Young ducks sought shelter under the shelving rocks at the head of the bay. Meanwhile the people brought gifts and offered them up to the sea.

Night came on. Dark clouds gathered in the sky until all was inky black. Flashes of lightning, now and then, lit up the darkness. Distant thunder mingled its voice with that of the roaring sea. The winds blew; the sea raged. So the people sought refuge in their winter pits.

At midnight the storm burst forth. Sea and air, like two giants, battled with the land. Darts of lightning from the heavens shattered pine trees. The winds shrieked; the sea raged and foamed.

And now, as if to try their strength, the winds grew wilder and wilder. Strong trees bent their heads, unable to stand before the fury of the storm. Branches broke with a crackling sound, while the upper parts of large tree-trunks broke off like reeds. Trees that resisted the first attack, fell uprooted to the ground. And through it all the thunder roared like a victorious giant.

A deep roar of the sea now swelled the noise of the tempest. Gigantic waves reared their heads and hurled themselves against the beach. The sea rose, and a great flood poured over the land.

At last the fury of the storm was spent. The fierce war of sea and air came to an end. The winds died down; the sky cleared; the sea drew back to its own place.

Morning dawned; the sun rose; and the blue sea waves danced in a dazzling light. Birds flew once more through the air; fish swam in the sea. But nowhere on the beach was there a sign of man.

The Deer and Bison clans had reached the pits before the storm burst forth. Huddled together like frightened sheep, they listened to the tempest. Not until after the storm

had ceased did any one fall asleep. And then they were so weary that they slept until long after sunrise.

When the people awoke, they scarcely knew where they were. For a while they could not think what had happened. Not until they crept out of the pits did they clearly remember the storm. And not until then did they learn that Evening-star was missing. No one had seen when she crept out of the pit, hoping to appease the wrath of the storm.

With anxious hearts, the people started in search of the clan-mother. Soon the body of Evening-star was found on the hillside not far from the pits. It was partly covered with broken boughs from a shattered pine.

When the people had gathered around the spot, there arose from their midst a great cry of sorrow. Again the cry arose, and still again it was heard. Thus the people of the Deer clan gave voice to their grief.

The Deer clan then turned and hailed Morning-star as their head. And the young clan-mother spoke thus to the people of her clan: "Let us bear the body of Evening-star to our own camp fire. There let us ask the spirit of our departed clan-mother to dwell with the clan."

The women then bore the body to the spot where the camp fire had burned. There they laid it down tenderly, and covered it over with shells. And when the last prayers had been said to the spirit of the departed clan-mother, Morning-star turned to the Deer clan and said: "Henceforth this is a sacred spot. This is a meeting place for the clan. Let no one disturb this mound. Let no one speak to strangers of what takes place on this spot." In this way the Deer clan paid honor to the memory of Evening-star.

"When the people had gathered around the spot, there arose from their midst a great cry of sorrow."

When the young clan-mother had finished speaking, the people looked out toward the sea. The sun was sinking low in the sky, shedding a golden light. The sea reflected the colors of the sky. Sea and sky seemed one. The waves murmured gently as they rolled up the beach. The trees, moved by a gentle breeze, joined in Nature's song.

THINGS TO DO

Notice some storm, and write a story about it.
Select parts of this story which you can dramatize.
Illustrate one or more of these lines:—

"A large animal was rolling and tumbling on the beach."
"Young ducks sought shelter under the shelving rocks."
"Strong trees bent their heads."
"The sea rose, and a great flood poured over the land."
"There arose from their midst a great cry of sorrow."
"The people looked out toward the sea."

XXVI

THINGS TO THINK ABOUT

Can you think of any reason the people might give for the storm?

What do you think might be seen on the beach after the storm? If a big sea animal was washed upon the beach while the water was high, do you think it would be able to return to the sea when the water went back? Why, or why not?

Have you ever heard of large sea animals being stranded on a beach?

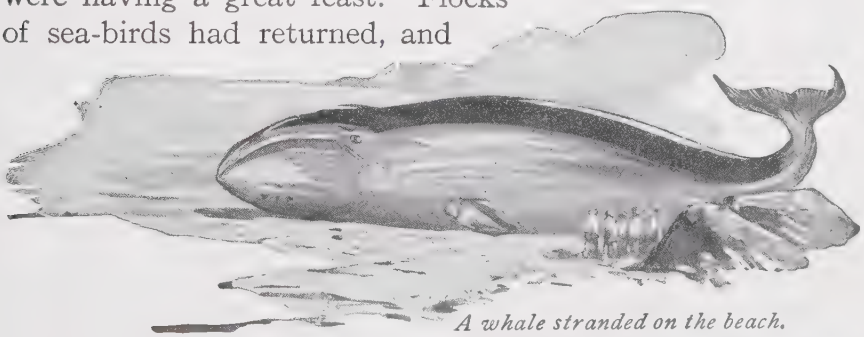
Think of as many things as you can that you have learned about whales.

Have you ever seen a conch-shell horn?

How the People Feasted on the Flesh of a Whale

The people looked out over the beach to see what had happened in the storm. The huts were gone. The tools and weapons were nowhere to be seen. Everything had been swept away by the fury of the tempest.

The beach was strewn with birds and fish. Shellfish were scattered over the sand, and wild hogs from the forest were having a great feast. Flocks of sea-birds had returned, and



A whale stranded on the beach.

were picking up the dead fish. All sorts of creatures had come for the harvest from the sea.

Down on the beach near the lagoon a huge animal was seen. The sight of it made the people forget everything else. They were curious to know what it was. They wondered if it were dead or alive.

Carefully the people drew near to the spot where the huge creature lay. It was still alive, but quite helpless. It had been cast upon the beach by the fury of the storm. It was not able to get back into the water.

Seeing that the creature was helpless, the people drew nearer. Not one of the clansmen had ever seen such a creature before. It was larger than any of the land animals. It was larger than any of the creatures of the waters, except the sea-serpent.

A stone knife.

You know, of course, that the creature was a whale. Its big body was shaped like that of a fish; its head was nearly a third as long as its body. On top of the head were two nostrils, or "blow-holes," through which the whale breathed. Its forefeet looked much like fins, and it seemed to have no hind legs or fins.

The whale opened its mouth, and the people drew back in fear. The mouth was large enough to take in several full-grown men. So many great plates of bone hung down from its roof that the people could not count them. You probably know there must have been nearly three hundred. The outer edges of these plates were smooth and unbroken; but the inner edges, near the center of the mouth, were frayed and looked like fringe.

The men looked around and found some of their weapons. With these they succeeded in killing the whale. They were cutting off strips of fat or blubber when two men came up. Seeing that they, too, had suffered from the storm, Morning-star gave them meat to eat.

The men thanked Morning-star and said: "Our people are lost. We must seek for them."

Hearing this, the Deer and Bison clans were sorry for them. Again they offered the strange men food, and when they had finished eating, Morning-star said, "We will blow horns.

We will make a loud noise so that your people may hear."

So the people gathered conch shells from the seashore and made horns. And going up to the high places, they blew the horns and then listened. In this way the people of the Beaver clan were found. Then the three clans feasted together on the flesh of the whale.

When their hunger was satisfied, an old woman of the Beaver clan asked, "Why was the storm sent?"

"The storm came because an old seal came and rolled and tumbled on the beach," replied Wolf.

Others gave other reasons. Morning-star then said to the people: "The storm was sent to punish us for killing the young ducks."

The people listened to Morning-star's words. They believed she was right. After that they were all very careful not to kill the young ducks.

When the Beaver clan went home that night, they carried heavy loads of meat, and several plates of whalebone. The storm, through which all had suffered, brought the clans closer together than before. They felt more kindly toward one another. They were now more ready to be friends.

One kind of conch shell.

THINGS TO DO

Model a whale in clay.
Show in your sandbox how the place looked after the storm.
Dramatize this story.

Illustrate one or more of these lines:—

"Flocks of sea-birds had returned."

"The whale opened its mouth, and the people drew back in fear."

"In this way the people of the Beaver clan were found."

"'Why was the storm sent?'"

XXVII

THINGS TO THINK ABOUT

Do you think that the Beaver clan had a pit-dwelling? Why, or why not? Which place would be the better protected from storms, Peaceful Bay, or the beach next the open sea?

The head of an oyster lies near the hinge; its mouth is wide, but it cannot be opened very far. Its food is tiny plants and animals, found in sea water. When the oyster opens its shell, it thrusts out tiny thread-like fingers beyond the edges of the valves. Its food is then swept into its mouth. Knowing these things, can you think what kind of a place is good for an oyster bed?

What happens to rivers during hard storms? Why are rivers dark and muddy after storms? What does a river do with the mud it carries?

If the river dropped a load of mud upon an oyster bed, what would be apt to happen to the oysters after a time?

If no food could reach an oyster bed, which would die first, the old or the young oysters? Why?

Oysters thrive best in waters which move; moving waters bring food. But if they also bring mud and sand, the oysters are likely to be buried. Where do you think the oysters will thrive the better, in water that moves gently, or in that which is boisterous? Why?

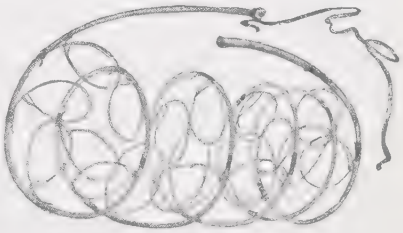
Where will oysters thrive the better, along the coasts of bays, coves, and other inlets of the sea, or along an open beach? Why?

Where does the oyster thrive the better, on a firm, hard bottom, or on a soft bottom? Why? Can you think how oyster bars, rocks, and reefs are formed?

Why the Deer and Bison Clans Moved to Oyster Cove

Summer was almost gone. The people knew that before long the Frost Giant would return. So instead of rebuilding their summer huts, they took shelter in the pits.

Many of the people were afraid the sea was still angry. So Morning-star tried to help the people to trust Mother Sea. She thanked the good mother for sending the whale, and she made her offerings.

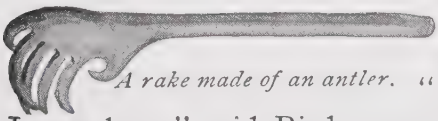


A snare.

The women carried blubber to the camp fires. For in spite of the feast and gifts to the Beaver clan, much of the carcass of the whale was left. And the men stored whalebone to use in making nooses and traps.

The women, too, saved whalebone. Bird-woman used a piece for making a snare. She set it among the rushes growing along the shore. Many a sea-bird, swimming by, was caught in the snare.

By and by the sea-birds took their flight. Then the women went to the oyster bars. They waded out on the bars; they reached down so as to feel with their hands. "Something has happened since I was here," said Bird-woman. "This bottom was covered with oysters. Now there is nothing but mud."



A rake made of an antler.

"Let's dig down," said Morning-star. "Perhaps the oysters are still there."

So the women dug down through the mud or silt which the river had dropped. They lifted up handfuls of mud, and they pushed it away with their feet. This done, they began to loosen the oysters by prying them up with their

Women and children gathering oysters.

digging-sticks. This was hard work, and Bird-woman soon went ashore. But soon she returned, bringing the antlers of an old stag.

The women had often used antlers to rake up nuts which had fallen from the trees. Now Bird-woman said to the women, "I'm going to rake the oysters."

The women watched Bird-woman a moment, then they, too, went ashore for antlers and used them for oyster-rakes.

For several years the women continued to use antlers for rakes. Then Bird-woman rigged up a rude rake by

fastening a crosspiece with teeth to the end of a long pole. Later the women made a better rake by fastening two of these together with a loose pivot.

For a while the women raked oysters from the bar at the mouth of the river. Then, one day, Raven found an oyster bed in a little cove near Rocky Point. This cove, now called Oyster Cove, was an arm of Peaceful Bay. It was sheltered by rocks, and its bed had not been disturbed by the storm.

It was easier to gather oysters from the cove than to rake them from the bar near the mouth of the river. So in mild weather, during the winter, the clans camped at the cove. When summer came, they moved to this spot and built new huts.

At first the clan people could not think of leaving the spot where Evening-star was buried. But the new camp was not far away, and everybody liked the spot. Besides the oysters in the little cove, cockles and scallops could always be found on the sandy beach. Periwinkles could always be gathered from the rocks between low and high tide. Seals chased the shoals of herring into Peaceful Bay. Birds abounded on Rocky Point, and the lagoon was close at hand. Best of all, the new homes were sheltered from fierce storms.

THINGS TO DO

Show on your sand map good places for oyster beds. Show places where, if the oysters got started, they might be buried in sand or mud. Show where the Deer and Bison clans built their new camps.

Make a small oyster rake.

Illustrate one of these lines:—

"Many a sea-bird, swimming by, was caught in the snare."

"'Something has happened since I was here,' said Bird-woman."

Make a collection of seashells, and learn the names of as many as you can.

XXVIII

THINGS TO THINK ABOUT

Which do you think the people could catch the more easily, the fish in the shallow water near the shore, or those near the surface of the deep water of the bay?

Do you think the people will learn to catch the fish that live near the bed of the sea in the deep water? If so, how do you think they will do it?

Before people had boats, how would they go out on the deep water of the bay?

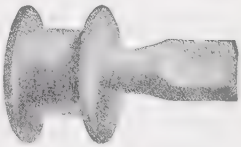
Can you think how the harpoon might be improved so as to make it a better weapon for seal hunting?

How the People Hunted the Creatures of the Bay

Peaceful Bay was a beautiful spot. The water was calm and clear. In the day, it took on the changing colors of the sky, and gave back pictures of the trees, hills, and rocks all along the shore. At night, the water sparkled with the reflection of numberless stars.

In places, the water of the bay was deep—far deeper than that of the lagoon. Large fish came to the deep water, and the people were eager to catch them. There were cod that came after herring. The cod are deep-water fish and they stayed near the bottom of the bay. No one knew how to

catch them. Other fish stayed near the surface of the deep water. These the people caught in nets while swimming on skin floats. Again, they shot them with bladder-arrows or with small harpoons.



A pipe for inflating a float.

It was hard work to sit astride a float and handle a net or harpoon. But no one knew a better way, so the people did the best they could until Swimmer made a skin raft.

Perhaps you have wondered why they did not use rafts as soon as they came to the sea. There was plenty of food near the shore. There was no need for going out on the deep water. Then, too, it was hard work to dress the skins. But now that rafts were needed, the people were willing to make them.

When the rafts were ready, the people wondered how to get them to the fishing ground. "I'll swim, and tow a raft by a line," said Swimmer.

"I'll tow another," cried Trapper.

"Count me for a third," cried Wolf.

So the men towed the rafts to the fishing grounds until Morning-star learned how to push a raft by means of a long pole. After that the women poled the rafts; and when they reached the fishing grounds, they helped the men fish.

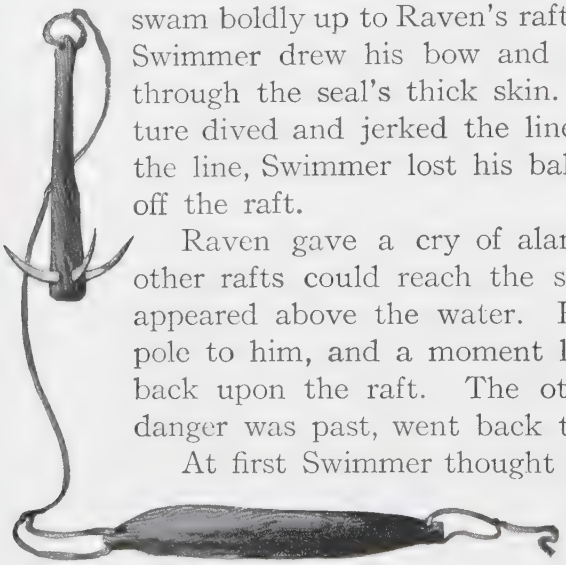
A seal-skin float.

It was fine sport to stand on a skin raft and hurl a harpoon at a large fish. It was fine sport to shoot a fish with

a bladder-arrow. For with either of these weapons, one was able to bring in the game.

One day, when they were out on the bay fishing, a seal swam boldly up to Raven's raft. Quick as lightning, Swimmer drew his bow and sent a bladder-arrow through the seal's thick skin. The wounded creature dived and jerked the line. In trying to hold the line, Swimmer lost his balance and was jerked off the raft.

Raven gave a cry of alarm. But before the other rafts could reach the spot, Swimmer's head appeared above the water. Raven reached out a pole to him, and a moment later he had climbed back upon the raft. The others, seeing that the danger was past, went back to their own work.



A seal-drag.

At first Swimmer thought he had lost the seal, for the line slipped out of his hand when he was jerked off the raft. But Raven soon pointed to the bladder bobbing about in the water. Then the seal's head appeared for a moment not far from the bladder. At this, Raven poled the skin raft alongside the floating bladder, while Swimmer kept close watch for the seal. Once again the seal came up to breathe, and Swimmer struck it with his stone lance. Again the seal dived, and again Raven poled the raft alongside the bobbing bladder. The next time the seal appeared, Swimmer struck the deathblow.

The seal's body was soon floating on the water. Swimmer now tied it to a seal-drag and towed it to the camp.

The others followed, but no one else brought in such big game.

That night, as the people feasted on seal, they talked about hunting. Once the men began to laugh at Swimmer for falling into the water. When Raven heard them laughing, she asked the men, "How is it that no one but Swimmer brought in a seal?"

No one answered. But the men stopped laughing, and talked about their weapons. "The line on this arrow is too short for seal hunting," said Swimmer.

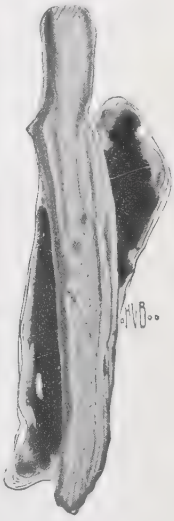
"I don't understand," said Wolf.

"When the seal dives," replied Swimmer, "we need a line that is long enough to let him play about."

"This line is long enough for catching fish," said Wolf.

"Yes," said Swimmer, "but a seal will jerk a man off the raft unless he has a long line."

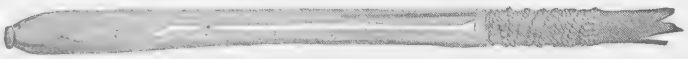
The men knew Swimmer was right, so they made longer lines for the weapons they used in hunting the seal. The long line let the seal play about, and the bladder or float fastened to the arrow acted as a drag and pointed out the game. The harpoon shaft also acted as a drag and showed the hunter where to look for the game.



A knife for scraping bone.

As time passed, the men made larger arrows and floats. And when they found these were too large to be shot with a bow, they shot them separately. First the hunter sent his arrow or harpoon head with a bow or a harpoon shaft. Then he hurled the float with its coiled line in the direction of the game. For floats were now fastened to harpoons as well as to arrowheads; and

the floats that were used in hunting seal in the bay were made large enough to hold the big game.



A spearhead carved in the form of an otter's head.

THINGS TO DO

Make a bladder-arrow, with a short line. Experiment with it, and find out why Swimmer was jerked from the raft. Lengthen the line, and experiment with that.

Make a harpoon with a float attached, and show how it was used in seal hunting.

Make a skin raft and work out different ways of pushing or propelling it. Illustrate one or more of these lines:—

"Morning-star learned how to push a raft by means of a long pole."

"Swimmer lost his balance and was jerked off the raft."

XXIX

THINGS TO THINK ABOUT

Can you think what the gulls might teach the Sea People?

Do you think the Sea People would do anything for the gulls?

Did you ever hear this maxim, "No feathers above, no fins below"? What do you think it means? Sometimes it is given in this way, "No wings, no fins."

Why do fishermen think that the gull is a wise bird?

Can you think how people thought of making skin boats?

How the Children Invented a Skin Boat

Whitecap and Breaker did not study from books. There were no books then. Nobody in all the wide world had ever heard of a book. Nobody knew how to read and write,

as we speak of reading and writing. Yet the people learned from Nature herself what we often learn from books.

The school which Whitecap and Breaker attended might be called "out-of-doors." Just now it was on the shore and waters of Peaceful Bay. Mother Nature was the principal, but there were many other teachers. Sometimes the teacher was a porpoise or a seal, and sometimes a sea-bird. These teachers never said, "This is your lesson." They never said, "It is time to recite." But all the day long they taught everybody that was willing to learn.

"There's the seal. He has the duck in his mouth."

Sometimes Whitecap and Periwinkle studied together. One day they stood on the high rocks and watched the wild ducks out on the bay.

"See!" said Whitecap, a moment later. "See the seal diving under the duck."

"He has caught her," said Periwinkle. "Didn't you see her go down into the water?"

"Lock! Look!" cried Whitecap in the same breath. "There's the seal. He has the duck in his mouth."

The children learned a lesson from the seal. They, too, swam out near a flock of wild ducks, then dived and drew them down one by one. Sometimes the ducks took fright when they saw them. So the children learned how to be cunning. Before swimming out toward a flock, they would slip hollow gourds over their heads, or fasten a bundle of

weeds to their shoulders. Then they could swim close to the ducks without frightening them away.

One day, when Whitecap and Periwinkle were watching the sea-gulls and seals, Whitecap asked, "Which would you rather be, a sea-gull or a seal?"

"A seal," answered Periwinkle. "Which would you rather be?"

"A sea-gull," replied Whitecap.

"A sea-gull isn't as large as a seal," said Periwinkle.

"It isn't the size that counts," said Whitecap. "It's what you can do. Do you know how many things a sea-gull can do?"

"Let's see," answered Periwinkle. "A sea-gull can fly, and swim, and dive."

"Yes," replied Whitecap. "The sea-gull can walk on the ground; it can fly through the air; it can swim and dive in the sea."

"I wish I could do all those things," said Periwinkle.

"I wish I could fly. I wish I could swim away out as far as those islands," cried Whitecap, who never tired of looking out at the beautiful islands which nestled in the sea.

"Perhaps the sea-gulls will show you how to do it," said Periwinkle, who had great faith in Whitecap's power to learn the secrets of the birds.

"The sea-gulls are wise," answered Whitecap. "They know when the fish come to the shore and when they leave for the deep sea. The sea-gulls are wiser in some things than the very wisest people."

Looking down the shore, Whitecap now saw Breaker and Cockle at play. And Breaker, seeing Whitecap and

Periwinkle, called to them to come. "See!" said Breaker, when they reached the low beach not far from the Bison camp. "See this old float! Don't you want to get inside of it?"

Whitecap and Periwinkle then took turns in getting inside the seal-skin float. When Periwinkle tried it, she pulled the torn edges up around her and pretended she

"It was great fun . . . to sit in the boat and paddle."

was a seal. The children all pretended they were seals, and imitated their movements and cries.

"Let's get some sticks," said Periwinkle, seeing the skin fall flat when she stepped out of it. "I can fix them so the skin will keep in shape."

The children then broke off willow branches and made a framework for the torn float. This done, they carried it to the water and floated it in a pool. It was great fun for the children to sit in the boat and paddle it along with their hands. Each of the children wanted one. So they watched

for the torn floats which were thrown away, and they made them into little boats.

One day, when the children were paddling about in their little skin boats, Whitecap saw his mother looking at him, and he called out, "See, we can ride!"

"Have the birds been telling you their secrets?" asked Morning-star, with a smile.

"I have learned some of their secrets," answered Whitecap. "Some day, perhaps, I'll learn more."

Morning-star stood and watched the children playing with the skin boats. She noticed how much the children cared for the water, and she thought of Evening-star's words. But the minds of the other people were filled with the work of the day. They saw the skin boats, to be sure; but they thought nothing about them. No one but Morning-star could see that those little skin boats might some day help them to ride on the deep sea.

THINGS TO DO

What have you ever learned from some animal? Do you think the animal knew it was teaching you?

Take one of the little floats you have made and see if you can change it so as to make a little skin boat.

Dramatize parts of this story.

Illustrate one or more of these lines:—

" 'Look! Look!' cried Whitecap. 'There's the seal. He has the duck in his mouth.' "

" 'I wish I could swim away out as far as those islands.' "

"Whitecap called out, 'See, we can ride!' "

Model in clay some sea-bird which you know, or else make a long but narrow clay panel and in bas-relief make a row of several sea-birds.

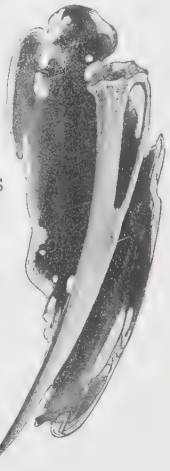
XXX

THINGS TO THINK ABOUT

When the women began to make real dishes of clay, what do you think they would use for models? What marks would some of these models make on the soft clay?

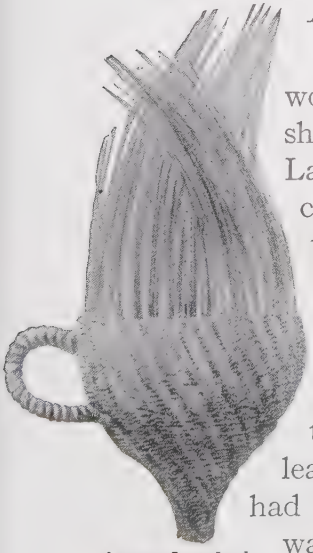
Which of the models could be burned from the clay dishes without loss? Which were worth too much to burn?

Before people had board floors for their huts, do you think they would care for flat bottoms for their dishes? What kind of a bottom would be best for a cooking dish that was to be propped up in the sand?



A bone awl.

How Fernleaf Learned to Make Dishes of Clay

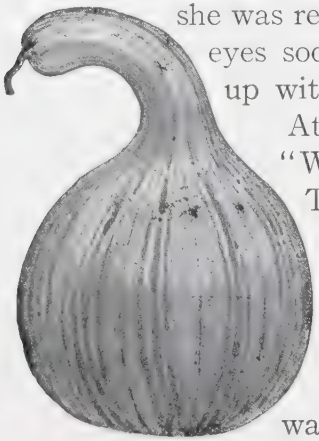


An unfinished water-tight basket.

Fernleaf had always enjoyed working with clay. As a child she had used it for coating fish. Later she mended baskets with clay. She always helped when it was time to reline the cooking pits. All this was like play to Fernleaf.

But not all work was like play. In those days, every girl was expected to know how to make baskets. Raven had taken great pains to see that Fernleaf learned how to make each kind. The girl had learned all the basket weaves, but she was not fond of making baskets. Least of all did she like to weave a water-tight basket.

It was when Fernleaf was working on a water-tight basket that a new idea came to her. She had worked until she was restless. She began to look around. Her eyes soon fell upon some old clay linings piled up with bones and shells.



A gourd.

At once she dropped her work, saying, "What do we want of so many baskets? These clay linings will do just as well."

"Won't you ever be a young woman?" asked Raven. "You know that all the young women have a set of nice baskets."

"I know," said Fernleaf, "but I don't want so many. Just see! These clay bowls and trays will do just as well."

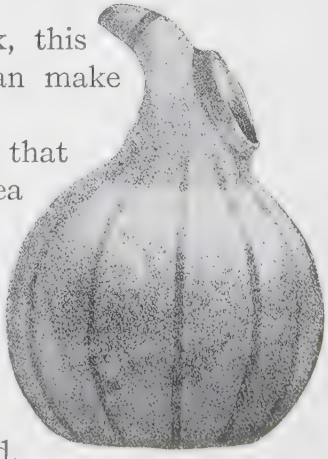
"You don't mean to say that you would use those ugly things?" said Raven.

"I do," replied Fernleaf. "Look, this bowl is not ugly, and I'm sure I can make one with a smooth edge."

Raven paused. She remembered that it was Fernleaf who gave her the idea of baking fish in clay. Slowly it began to dawn upon her mind that perhaps Fernleaf had an idea.

"Put your basket away for to-day," she said. "Do whatever you like."

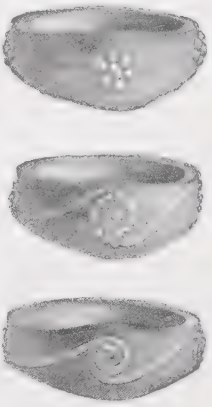
Fernleaf put away her basket, and, taking a clam-shell spoon, ran toward



A clay water-vessel molded on a gourd.

a clay bed not far away. There she dug as much clay as she wanted and sorted out the bits of gravel. She mixed it with water and kneaded it until all the hard lumps were made soft. This done, she molded the clay on gourds, shells, and smooth round stones polished by the waves.

The clay shrank in drying, and some of the pieces cracked. Others slipped off the seashells and stones without cracking. The gourds had been almost entirely covered. The clay could not slip off. For some time these dishes were used with the gourd-shell linings.



Clay bowls molded on seashells.

So pleased was Fernleaf with her clay dishes that day after day she made more and more. She smoothed the rough edges of the bowls with her thumb and forefinger. And she made markings on the soft clay so that each dish would look like the gourd or shell on which it was molded.

Fernleaf's first dishes attracted little attention. But as she did better work, first Raven and then Morning-star became interested in what she was doing. Before many days had passed, all the women of the Deer and Bison clans wanted to make dishes of their own.

So Morning-star made offerings to Mother Earth, and asked for the strongest and finest clay. And when the women had dug the clay, Fernleaf showed them how to mix it with sand so as to make it strong. The women then kneaded the clay and coated it over gourds and shells.

In the meantime, the lining of Raven's cooking pit became

loose, and Fernleaf set it up in the sand. She propped it up with pieces of wood as though she were building a fire.

"What is Fernleaf doing?" asked Bird-woman.

No one knew, yet every one was curious. Fernleaf, seeing this, called out, "Come and see my boiling pot."

All gathered around the spot where Fernleaf had propped up the lining of the cooking pit. "Is that what you call a boiling pot?" asked Bird-woman.

"Yes," answered Fernleaf. "We cooked in it when it was in the pit. Now it is hard. I am going to try it on the fire."

"It will tumble over," said Bird-woman. "You will lose your meat."

"I can make it stand," said Fernleaf. "See!" And the girl pointed to the sticks upon which the boiling pot rested.

"The sticks will burn," said Raven. "But we can push the pointed end of the pot farther down in the sand. And here are some stones we can use to prop up the pot."

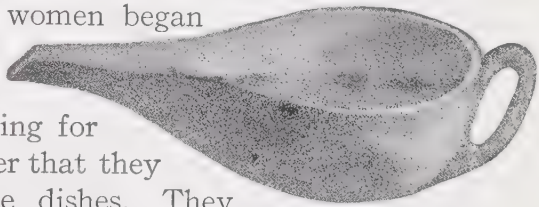
Raven then helped Fernleaf prop up the boiling pot. And they built a fire and cooked meat, and the clans said it was good.

A few days later all the women had clay boiling pots. They made them by fitting dip nets into their cooking pits and coating them with soft clay. When the clay was dry enough to be moved without breaking, they fastened a hoop to each net and lifted it gently from the pit. Then they hung them upon the branches of trees, and let them dry in the sun.

The boiling pots, when finished, were much like the linings of cooking pits. Yet they were narrower at the top; for

when the nets were lifted from the pits, the clay was drawn in slightly about the top, thus forming a wide neck.

In such ways as these, women began to make clay dishes. There was no one to teach them. They had to learn everything for themselves. It is no wonder that they never learned to make fine dishes. They did not live long enough to do that. But they made the beginnings, and thus helped all people who have lived since then.



A clay dish molded on a shell.

THINGS TO DO

Find gourds, shells, or stones which you can use for models for clay dishes, and see if you can make a bowl; a tray or plate; a water jar.

If there is a clay bed near you, see if you can dig clay and prepare it for use.

Make a cooking pit, and experiment with it so as to see if you can make a boiling pot.

What kind of markings do you think the net would make on the boiling pot? Tell why women like to have a neck on a boiling pot.

Illustrate one of these lines:—

"'Won't you ever be a young woman?' asked Raven."

"She propped it up with pieces of wood."

"They hung them upon the branches of trees, and let them dry in the sun."

XXXI

THINGS TO THINK ABOUT

The people we have learned about so far are sometimes called "Longheads." Have you ever seen people who might be called "Roundheads"? Do you think there were any "Roundheads" living when the people

first came to the sea? If so, where do you think they were? How do you think they got their living?

Have you ever seen a bark boat? On what waters are bark boats used? Do you think they would be good on the sea? Why, or why not?

How many trees do you know whose bark is sometimes used for boats?

How Blackbird Found the Roundheads with their Bark Boats

The blood of an old hunting race stirred in Blackbird's veins. He felt its call. He longed to roam. He was filled with the spirit of adventure.

When he was only a child, he had often said to his mother: "Let me go into the woods all alone. I want to be a big hunter. I want to hunt the shaggy boar."

At such times his mother would say: "Wait a little longer. You are only a little boy. Wait until you are a man."

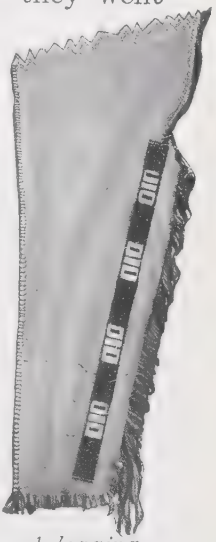
And so Blackbird had waited. But he never forgot what he wanted to be. Every day he thought of mighty hunters. Often at night he dreamed he was wandering alone in a strange land. Sometimes the boy cried out in his sleep. Sometimes he awoke, thinking he was grappling with a mighty beast.

Blackbird was now almost a man. He felt that the time to go forth was at hand. At the end of the winter he said to his mother: "Let me go into the woods all alone. Let me try my strength."

Morning-star listened to what the boy said. She talked with the Deer clan. It was then settled that Blackbird should go and prove himself a man. In a few days he was ready to take a long journey.

"Be strong! Be brave!" These were Morning-star's words as she said good-by to her son. "Remember the gods, and do not forget to make offerings and prayers."

Blackbird promised, and with a glad heart he set out. The clans watched until he disappeared; then they went about their work.



A legging.

The first day that Blackbird was away, his favorite dog disappeared. One moon passed. Nothing was heard of either Blackbird or his dog. The second moon came and went, and still no word came. The third moon rose, and Morning-star felt in her heart that now the boy would soon return.

One evening, just before the third moon had gone, Morning-star heard Blackbird's horn ring out loud and clear. She clapped her hands. She shouted the news. She ran to meet the boy. The people, hearing the glad tidings, sent up shouts of joy. Those who were farther away heard the news and hastened to the camp. There they all welcomed the boy by making a great feast.

When at last the feast came to an end, the clans asked Blackbird to tell what had happened. And the young man told his story in pantomime, song, and dance. The people listened. And sometimes cold chills crept down their backs. Then again their hearts were filled with joy. And there were times when they were not able to understand what he meant.

One of the songs was about hunting the stag. Blackbird acted out the chase of the stag through a valley which led

to a small lake. He showed how the stag plunged into the lake with the dog close upon his heels. And he showed how he watched on the bank of the lake and waited for the stag to come ashore.

The clans watched Blackbird as he showed how he shot the stag and began to skin the deer. Then it seemed that he meant to tell of the appearance of a strange dog. This was followed by the imitation of two strange voices.

Roundheads carrying a bark boat.

"Who were the two strange men that came up when you were skinning the deer?" asked Wolf, as Blackbird paused a moment.

"Roundheads," answered Blackbird, "though sometimes the Roundheads are called the Bark-boat People."

"Roundheads!" said Trapper. "What is a Roundhead?"

"The Roundheads" replied Blackbird, "are queer looking people. Their heads are not long like ours; they are round, and that is why they are called Roundheads. They go out to fish on the lake in little bark boats."

"Bark boats!" said Wolf. "What are bark boats?"

"We haven't anything just like a bark boat," replied

Blackbird. "It is more like the playthings the children made of the skin floats than anything we have."

"Are these people alone?" asked Morning-star.

"The men belong to the Goose clan that came in advance of them," replied Blackbird. "But the Roundheads have never been able to trace them farther than to the bank of Salmon River."

"Can it be that they are the people we saw drift out to sea on the log raft?" asked Trapper.

"Who can tell?" replied Wolf.

"The Roundheads must be strange looking people," said Morning-star. "Never before have I heard of Roundheads, and yet the wise ones tell of the first people that ever lived on the earth. Pray tell us, Blackbird, where this strange clan dwells."

"Just now the Roundheads have a camp on the shore of a little lake. For several years they have been coming from a land far away in the east. I heard them sing many songs of their motherland."

"Why did they leave it?" asked Trapper.

"The land became crowded," replied Blackbird. "The herds became smaller and smaller. There was not enough game on the hunting grounds for all the clans. So the Bark-boat People, with many others, set out to seek new lands."

"Are they good hunters?" asked Wolf.

"Yes," replied Blackbird, "but on their way they have sometimes lived on acorns and the seeds of wild grasses. And they sing songs of a clan that is beginning to tame the wild herds."

"Tame the herds!" cried Trapper.

"How strange!" said Raven. "I have never heard of such a thing."

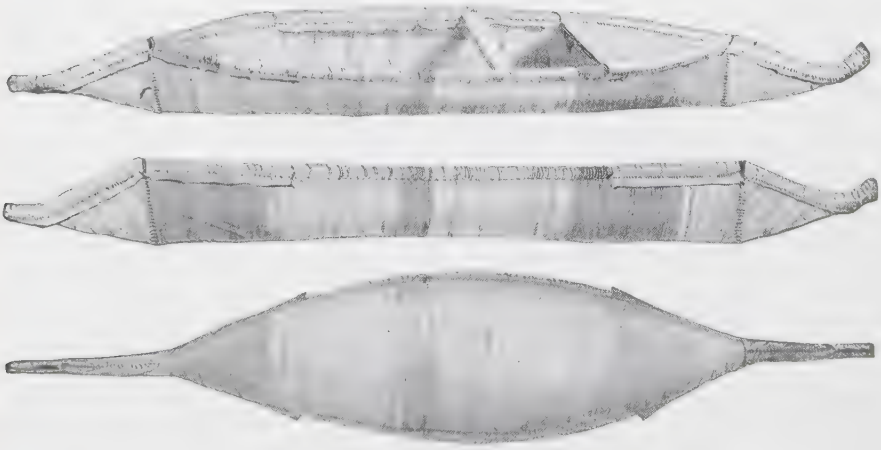
"Neither have I," said Bird-woman.

"Their dogs," said Blackbird, "are not like ours. They come from the wild jackal. They are about the size of our dogs, but I'd rather have my dog than any two of their jackals."

"Did you see their young women?" inquired Morning-star.

In reply, Blackbird sang a song of the Roundhead maidens. And the young men of the Deer clan listened, eager to hear every word.

And now, since the evening was almost gone, the people went to rest. No one had noticed Whitecap, when Blackbird



Three views of a bark boat.

was telling his story. No one dreamed what the child was thinking long after he went to bed. For a while the boy kept thinking of the adventures of his big brother. Then he

said to himself: "I'm going on a journey. I'm going out on the sea."

THINGS TO DO

Write a story of something you think might have happened on Blackbird's journey. See if you can make a little song about something he saw when he was away.

If you can get the bark, make a small bark boat.

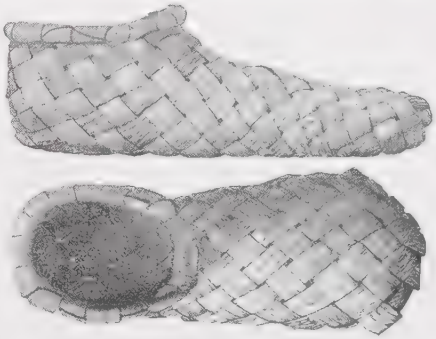
See if you can make a bark sandal.

Select parts of this story to dramatize.

Illustrate one or more of these lines:—

"'I want to hunt the shaggy boar.'"

"'Tame the herds!' cried Trapper."



Two views of a bark sandal.

Name as many seeds as you can that are used for food. Which of these are cultivated? Did they ever grow wild?

XXXII

THINGS TO THINK ABOUT

When you read stories of what great men and women have done, does it seem to you that they were once real men and women, or that they were different from people to-day?

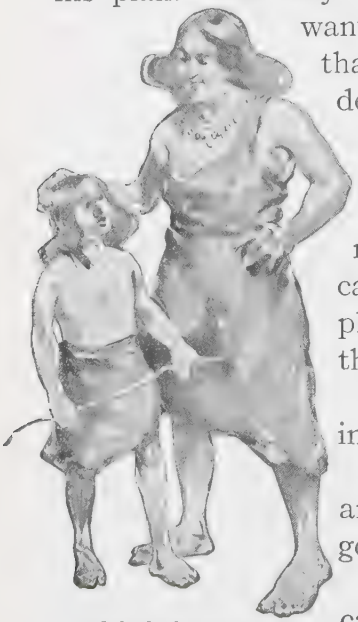
Do you think all the great things have been done? If not, what can you think of that would be good to do? Do you think you can do anything now that will help you to do the things you want to do when you are men and women?

Before people knew how to write, how could they send word to peoples who lived some distance away?

Have you ever learned a sign language? If so, tell what kind of a sign language it was.

Why Blackbird Went to Live with the Roundheads

Soon after Blackbird's return, Whitecap told him of his plan. The boy admired his big brother, and he, too, wanted to be brave. So he told Blackbird that some day he was going out on the deep sea.



"'Nobody has ever gone out on the sea.'"

Blackbird's mind was filled with hunting. He didn't understand Whitecap's daydreams. He wanted to be a mighty hunter. And so when Whitecap told him of his plan, Blackbird replied, "I wouldn't think about such a thing."

"Why?" asked Whitecap, with a feeling of surprise.

"You'd be drowned if you went," answered Blackbird. "Nobody has ever gone out on the sea."

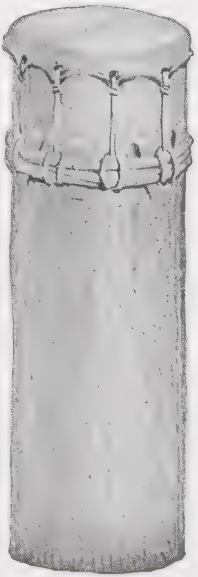
"Nobody ever used fire," replied Whitecap, "until Bodo tamed the fire god."

"Oh, that's different," said Blackbird. "That happened a long, long time ago. Besides, Bodo was not like other men. The wise ones call him a god."

At this Whitecap was silent. He had nothing more to say. But a strange longing, not unmingled with fear, filled the boy's heart. As the years passed, this feeling grew stronger, and although he said little about it, Morning-star knew that Whitecap's mind was set upon going to sea.

But just now, Morning-star was giving much thought to Blackbird. Since his return, the Deer clan and the Roundheads had been on friendly terms. Each had visited the other. At one of these meetings, it was arranged that the young men of the Deer clan should marry the daughters of the Roundheads.

According to the customs of that time, young men lived in the home of their wives. So Blackbird and some of his clan-brothers went to live with the Roundheads. Before they went, the Deer clan met at the grave of Evening-star. There they made offerings and prayers, and agreed upon signals to be used when either party needed help. "Let this be the signal," said Morning-star, as she gave a peculiar beat on the drum. "Should you need help, give this call. When you hear this signal, come."



A drum.

The young men agreed, and then, bidding good-by to their clan, they started on their way to the Roundheads' camp.

About this time, Fernleaf and some of her clan-sisters married young men of the Beaver clan. These young men were strong and brave, and the Bison clan gave them a cordial welcome.

The next few years were anxious ones for the people by the sea, and they were still more anxious ones for the people farther inland. Back far away from the coast, people had hunted for thousands of years. Little by little, the herds had decreased, until now they were almost gone. The people

were ever pressing onward in search of new hunting grounds.

Food was more abundant on the coast than it was in the inland regions. The hunting grounds were not so old. Besides, there were fish and sea-birds and seals. Yet even so, each year fewer sea-birds came to the coast. Instead of nesting on Rocky Point, they went to islands out in the sea. Fewer seals came to the rocks. All these things troubled the clans. So Morning-star called a council of the people to consider what should be done.

"We must ward off all strangers," said Trapper.

"Yes," replied Wolf. "We can guard the south and east sides of the bay. Who will guard the north shore?"

"Our clan will guard the north shore," said Fish-hawk. "All the Beaver clansmen will help to keep strangers away from the bay."

The people were pleased with Fish-hawk's words. They invited his clansmen to a dance. It was then the clans planned together how to guard the shores of the bay.

THINGS TO DO

Show on your sand map the hunting and fishing grounds which the Sea People were trying to protect.

See if you can make a small drum.

Agree upon some signals, and see if you can talk with some one some distance away.

Select parts of this story which you can dramatize.

Illustrate any one of these lines:—

"'Nobody ever used fire,' replied Whitecap, 'until Bodo tamed the fire god.'"

"They went to islands out in the sea."

"'Our clan will guard the north shore,' said Fish-hawk."

XXXIII

THINGS TO THINK ABOUT

Can you think what Whitecap and Breaker might do that would cause some of the people to call them dreamers?

If one of the Deer or Bison clan should make a skin boat, do you think the people would all like it from the first? Why, or why not?

Can you think how people learned to make paddles for boats?

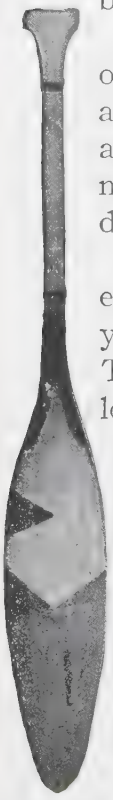
Why Whitecap and Breaker were called Dreamers

Whitecap and Breaker never tired of the sea. The waves were always in motion, and the face of the sea often changed in the twinkling of an eye. Now it was a beautiful blue with gently rolling waves. Then suddenly it grew dark, and the waves were threatening. Again, it took on a playful mood, and the waves fairly danced. The boys wondered about all these things. They did not understand them. But day by day, as they watched the sea, they dreamed wonderful dreams.

Yet the boys were not always daydreaming. They learned to work while still young. One winter, when Whitecap was only a child, he harpooned a seal at its breathing hole. The next winter, Whitecap and Breaker each harpooned two seals. And when the people praised the boys, they were more anxious than ever to do great deeds.

The clans had learned that "feathers above mean fins below." And so when the wise ones spoke of the scarcity of game, the boys, seeing great flocks of sea-birds out on the

deep water, were eager to go out on the sea. For they knew there were shoals of fish near the spot over which the sea-birds hovered.



A paddle.

Now since Whitecap and Breaker could not go out on the sea, they did the next best thing. They played at fishing. Whitecap called all the children together, and taught them how to play the game. And they made believe they were fishing from rafts out on the deep sea.

As the boys grew older, they were more and more eager to go out on the sea. And now that they were young men, they were not satisfied with mere play. They longed to go out and catch the big fish. They longed to make a trip to the islands, and see the big walrus herds.

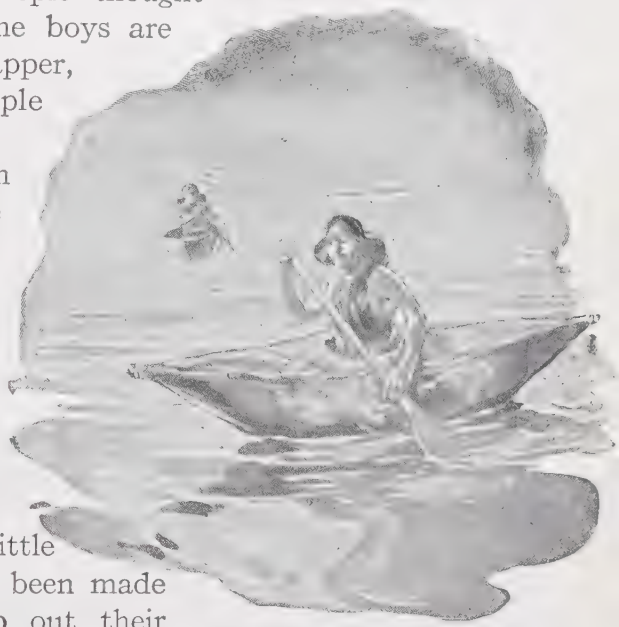
So the boys tried to find a way of riding the big waves. They practiced on the bay with floats and rafts. They learned to play in the breakers. They breathed the fresh air. They were active and strong. Besides, they were full of courage.

One day, when Whitecap had been thinking of the sea, a new idea came to his mind. He had seen the bark boats of the Roundheads. These recalled the skin floats he had played with when he was a child. Now the idea came to his mind of making a real skin boat.

Whitecap shared his secret with his mother and Breaker, and Morning-star offered to tan the skins. So the boys set to work, with their minds filled with notions of doing great deeds.

No one but Morning-star shared the boys' secret. So when they spent their time in smoothing long sticks instead of in fishing, the people thought they were idle. "The boys are dreamers," said Trapper, and many of the people nodded their heads.

The boats, when finished, were little more than long wooden baskets covered with skins. A place at the top of each was left open. But except for this opening, the little boats were entirely covered with skins. Little paddles of wood had been made by the boys to help out their hands and arms.



"They were proud to be seen in their boats, riding on the bay."

One day, when the others were out hunting, Whitecap and Breaker tried their new boats. They upset, to be sure, but in a few days, they learned to keep their balance. Then they were proud to be seen in their boats, riding on the bay.

As soon as the boys could ride on the bay they were eager to try the deep sea. With longing eyes, they looked out over the deep water. One evening, each boy went to his clan and said: "Let me go out in my skin boat. Let me try my strength with the sea."

The men shook their heads. They were afraid of the sea. Besides, they felt sure the frail boats could not weather the waves.

"Whitecap and Breaker are planning big things!" said Swimmer one day to the men.

"Humph!" said Trapper. "It's about time they stopped dreaming and began to fish."

"Have you looked at their boats?" asked Morning-star.

"No," replied Trapper. "It's as much as I can do to get something to eat."

"I wish you'd look at the boats," said Morning-star. "Really, the boys have done well."

"I can look at them," said Trapper. "But when the boys talk of going out to sea, they don't know what they are saying."

"That's true," said Wolf. "And yet, I've been thinking that the time may come when we shall all ride in boats."

"Aren't rafts and floats good enough?" asked Trapper.

"They are better than anything we have had," answered Wolf. "But the fishing here is not so good as it was, and it's not likely to grow better. No wonder the boys want to find a way of fishing farther out."

"Would you like the bark boats of the Roundheads?" inquired Swimmer, after a little while.

"No," replied Trapper. "I'm tired of all this talk about boats. Let's stick to our skin rafts."

THINGS TO DO

See if you can make the framework for a skin boat. When you have made it, see if you can cover it. Make paddles for the boat, and mark them so that you will know they belong to you.

Make a panel of clay and model, in bas-relief, Whitecap in a skin boat.
Select parts of this story which you can dramatize.
Illustrate any one of these lines:—

"He harpooned a seal at its breathing hole."
"They learned to play in the breakers."
"'The boys are dreamers.'"
"'Let's stick to our skin rafts.'"

XXXIV

THINGS TO THINK ABOUT

If clans keep coming from the inland regions, what will those near the sea be likely to do?

Do you think one or two clans could keep off several clans?

When the herds become smaller and smaller, what do you think the people will do?

The Tidings Blackbird Brought from the Roundheads

One night, a blue smoke was seen above the trees just south of the mouth of Salmon River. The wise ones saw it, and shook their heads. And while they were sitting and thinking about it, Blackbird's whistle was heard.

The clans at once started up and went to meet the young man. He was given a seat, and food was placed before him. When he had eaten, Morning-star asked, "What tidings do you bring?"

"I bring tidings from the Roundheads," said Blackbird. "They have seen hard times this year. Each moon has seen strangers pushing farther and farther upon their lands."

"The Roundheads are strong," said Morning-star, "and you and your brothers are brave. Have you not been able to protect your hunting grounds?"

A shell ornament.

"For a while," answered Blackbird; "but when many hungry clans pressed upon us, the herds were killed, the plants were destroyed, and the hunting grounds were laid bare."

"This is bad news," said Morning-star. "But go on; do tell us what the Roundheads have done."

"First," answered Blackbird, "they killed the wild dogs. When such meat was gone, there was nothing to do but move camp and search for new grounds."

"You have come to the sea! I know it!" cried Bird-woman. "It was your smoke we saw to-night on the other side of the river."

"Yes," answered Blackbird, "we have come to the sea. This very day we made claims in the forest. We have camped not far from the mouth of Salmon River."

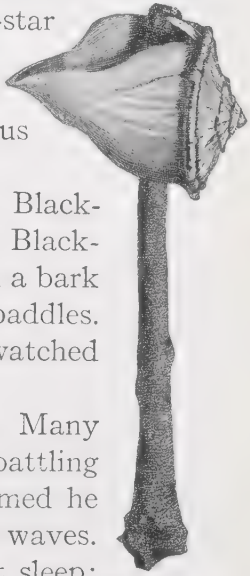
"Those are good hunting grounds," said Wolf, "but there is no bay there where you can fish."

"The Roundheads have always been hunters," said Blackbird. "Sometimes they fish, but they care more about hunting the roebuck and the stag. Now we are anxious to keep all strangers away from our hunting grounds."

"That is likely to be hard work." said Wolf.

"Yes," answered Blackbird. "That is why the Roundheads want your help in driving back the foe."

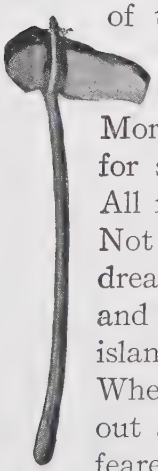
For a while the people were silent. Then the oldest and wisest ones withdrew from the others to make up their minds what to do. When they returned, Morning-star said: "Go, Blackbird; go tell the Roundheads that our clans grieve to hear of their loss. Give them our greeting. Ask them to meet us in council at the dawn of the third day."



A shell club.

The Deer and Bison clans then went with Blackbird as far as the mouth of the river. There Blackbird signaled to White-wing, who met him with a bark boat. Lightly the young woman dipped her paddles. The boat skimmed over the water. The clans watched every movement, wondering at her skill.

That night the people had troubled dreams. Many of them thought they were at war, battling with strange clans. Whitecap dreamed he was on the sea, battling with mighty waves. Morning-star lay awake. She could not sleep; for she was troubled about the strange clans. All night she lay awake, thinking about what to do. Not until morning did she fall asleep, and then she dreamed a beautiful dream. She dreamed the Deer and Bison clans were living on one of the neighboring islands. Everybody was happy. Nobody was afraid. When she awoke, she crept out of her hut and looked out at the islands in the blue sea. And though she feared that no one would be able to pass such a mighty barrier, yet all through the day, and for days to come, her eyes glowed when she thought of the dream.



A stone ax.

On the third day, the four neighboring clans met at the

shores of Oyster Cove. And while the oldest and wisest sought ways of driving back the strange clans, the young people played games of skill, riding in their boats. Morning-star, sitting near the council fire, glanced down at Whitecap. And while others were thinking of saving themselves by war, the clan-mother was asking herself, "Is it possible we can be saved by trusting to skin boats?"

THINGS TO DO

Select the parts of this story which you can dramatize.
Illustrate one or more of these lines:—

"A blue smoke was seen above the trees."
"Lightly the young woman dipped her paddles."
"'Is it possible we can be saved by trusting to skin boats?'"

XXXV

THINGS TO THINK ABOUT

Can you think of some way in which the men of the Deer and Bison clans could be persuaded to make boats?

This is a picture of an Eskimo boat which is not quite finished. You can see enough of the framework to learn something of how it is made.

An unfinished Eskimo boat.

The long pieces are called rails. Can you tell how many rails there are in this boat? Can you tell how the ribs or crosspieces are fastened to the rails? What skins would make good coverings for such boats? Can you think why a hole was made in one end of this boat? If you cannot, look at the boathook on page 171, and see if you can think how it is used.

Why do people sometimes use torches when fishing in the night?

How the Deer and Bison Clans Began to Use Boats

For a few days all was quiet. Nothing was heard of the strange clans. The people soon settled down and took up their daily work. The Roundheads learned to fish in the river and in the shallow water along the shore. They fished by dragging a net from the boat. Often the Deer and Bison clans watched the Roundheads fish from their bark boats.

Whitecap and Breaker soon became skillful in the use of their skin boats. The men watched them from a distance. Even Trapper was bound to admit that it was a fine sight to see the young men harpoon a seal in the bay. They would lay down their paddles, and hurl their harpoons almost as easily as if on land.

Morning-star was glad to know that the men were now interested in boats. Trapper had said nothing more against the boats since Blackbird brought tidings from the Roundheads. So one day Morning-star said to Trapper, "Would you like to have me help you make a boat?"

"Yes," answered Trapper. "If you will tan the skins I'll make the framework."

Now when Trapper made up his mind to make a boat, it did not take long for his clansmen to decide that that was just what they wanted to do. Early one morning, all the men went out in search of good pieces for making the frameworks. All listened while Trapper spoke to the trees, saying, "Give us your strongest and toughest branches." Over and over they said their

A boat-hook.

charms while they peeled the branches and steamed and straightened the sticks. Then they planned the framework, keeping in mind that the boat was to be used with the harpoon.

The framework was light. It was simply six long, horizontal pieces joined by curved crosspieces or ribs. A strong knot of green rawhide held the pieces where they crossed. A circular rim, like the rim of a basket, was fastened to the upper center rail. This was just large enough for a man to get into, and was called the manhole.

The women, too, worked on the boats. They tanned skins for the boat coverings. They first soaked them in hot water, then in salt water. After this they scraped them and rubbed them with oil. Each skin was then stretched, and cleaned, and softened. All the while the women were working, they sang little magical songs. They felt sure that if they sang these songs the gods would be kind and not spoil the skins.

When the skins and frameworks were ready, the women covered the boats. One by one they took the skins and stretched them over the frames; and they held the edges with their teeth while, with tough sinew and bone awls, they sewed neat seams. This done, each seam was smeared with seal blubber to make it water-tight.

A bone awl.

As the days passed, many boats were seen on the bay. While the men were learning how to use the boats, the women were tanning skins. They worked on the shores of the bay in sight of the men, and they talked about the new boats while they were tanning the skins.

"Boats are all right for the men," said Bird-woman, "but what is a woman with two or three children to do in a boat? For my part, I'd rather have a skin raft."

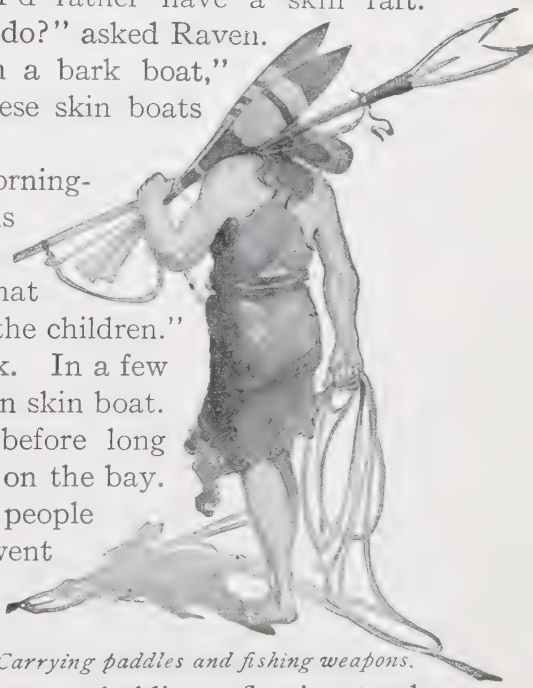
"How would a bark boat do?" asked Raven.

"There is more room in a bark boat," answered Bird-woman. "These skin boats will never do for us."

"That is true," said Morning-star. "But let the Roundheads use the bark boats. We can make open skin boats that will be large enough to carry the children."

So the women set to work. In a few days they had finished an open skin boat. This proved so useful that before long many open boats were seen on the bay.

On summer evenings the people took their open boats and went out in large fishing parties. Usually there were three people in each boat. One paddled; another stood in the prow, holding a flaming torch; and a third took his place in the prow and waited for the fish to appear.



Carrying paddles and fishing weapons.

The small fish swam in bunches, and as they came toward the light, a woman standing in the prow dipped them up with a net. The larger fish were taken with spears or harpoons, each fisherman carrying a club to strike the fatal blow. It was a fine sight to see such a party on a dark night. The boats, lighted up by the torches, glided over the water like balls of fire.

Fishing from bark boats.

Thus the people learned to use boats; but they used them only upon the bay. They were afraid to go out beyond Seal Rocks. And as Whitecap and Breaker said nothing about going farther out, all but Morning-star thought they were content to stay and fish in the bay.

THINGS TO DO

Write a story about the picture: "Fishing from bark boats."

See if you can find these parts in the picture of a covered skin boat: rails, ribs, gunwale, manhole, prow, stern, deck. Which of these parts can you find in the pictures of bark boats? Make an open skin boat.

Select parts of this story which you can dramatize.

Illustrate one or more of these lines:—

"It was a fine sight to see the young men harpoon a seal in the bay."

" 'Give us your strongest and toughest branches.' "

"The boats, lighted up by the torches, glided over the water like balls of fire."

XXXVI

THINGS TO THINK ABOUT

Who do you think is the braver, the person who is never afraid or the one who conquers his fears?

Can you think why it is a good thing to know stories of what our forefathers did?

Do you know of anything which has happened lately that you think ought to be put into a story? If so, what is it?

How Whitecap Ventured on the Sea in Search of a New Home

The Frost Giant came with his cold breath. The boats were put away. Again he departed, and summer came.

Once more the boats dotted the bay. Rumors now came to the people of the coming of a mighty horde. The clans were alarmed. They gathered together to plan how to drive back the foe. Brave men led the people and trained them to dance the war dance.

A paddle, showing property mark.

Whitecap and Breaker joined in the dance, but they did not try to lead. They were thinking more about going to sea than about fighting the foe. They had made new boats, "The Sea-gull," and "The Seal," and two finer boats than these were not to be seen on the bay. Though light, they were strong, and just large enough to carry a man with his weapons. Guards and rests, on the deck near the manhole, held lances, harpoons, and lines. Everything was made ready for the seal hunter.

One day, while the people were training for war, Whitecap sought out his mother. He found her sitting on a high rock which overhung the sea. He sat down beside her. For a few moments, each waited for the other to speak.

At length Morning-star said to Whitecap, "You don't care for the dance?"

"No," answered Whitecap. "I can't think of anything but the sea."

"What would you do, my boy?" asked Morning-star. "Tell me all that is in your mind."

Whitecap then told his mother that he believed he could ride the deep sea. "Let me try," said he. "I'll lead the way out to one of the islands."

"You would not venture out alone?" asked Morning-star.

"Yes, mother," answered Whitecap; "if no one else will go. But Breaker will gladly go with me if the Bison clan will consent."

Morning-star was silent. Whitecap's words made her think of her dream. "Can it be," she thought, "that this dream will come true? Can it be that Whitecap will lead the way?" His words had aroused this hope, yet she dreaded to have him risk his life. So at length she said: "Think once more whether you wish to make this venture. Withdraw from the clans. Be sure that you know your mind. Talk with Breaker; and if you choose, nothing more need be said. But should you both wish to go, then come tomorrow evening, each to his own clan. Come to the Deer clan, Whitecap, when the sun is sinking into the sea. Wait until all are seated, then speak. Tell all that is in your mind."

Whitecap withdrew from his mother's side and walked out on Rocky Point. His heart beat fast. His cheeks were flushed. He felt that what he had hoped for so long was about to come true. He stood still. He drew a long breath. His heart swelled with pride.

A few moments later Whitecap noticed the fury of the sea. Big waves dashed against the rocks as if warning him back. They tossed big pieces of driftwood about. And Mother Sea seemed to say, "Even so, young man, shall it happen to you, if you trespass upon my domain."

All these things affected Whitecap. Now, for the first time, he understood why the men feared the sea. His cheeks grew pale. His hand trembled. His eyes started from their sockets. Soon he felt dizzy and weak, and sank down, overcome by his terror of the sea.

How long he lay there, weak and helpless, Whitecap never knew. But little by little he began to feel the soothing power of the sea. He sat up and looked about. The waves no longer were angry. Now they were joining in a dance, and beckoning him to come. The sea-birds, flying to and fro, joined in the call; and the clouds, sailing through the evening sky, seemed to be urging him on. Everything in sea and sky seemed to be saying, "Come!"

"No man has ever taken this journey," said Whitecap, as if answering these voices of the night. This made him think of his talk with Blackbird. And now he thought of Bodo and Strongarm, and all the stories of gods and heroes he had ever heard. For a while his mind was in utter confusion. What did these stories mean? Why was it that the wise ones told them again and again? And what did his grandmother mean when she said, "These children may yet conquer the sea"?

Like a child seeking for help, Whitecap turned toward Evening-star's grave. The little mound of seashells could be seen from the spot where he sat. For a long time he looked down upon it, as though he were seeking for help. Then his head fell upon his hands, and, for a time, he thus sat buried in deep thought.

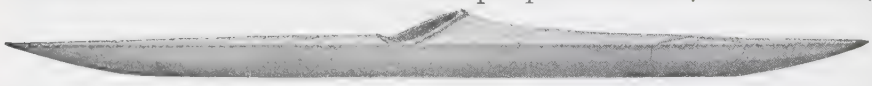
It was long past midnight when Whitecap arose, his eyes shining with a clear light. His step was now firm. He had conquered his fears. He was ready, if need be, to risk his life.

Just as the sun was sinking into the sea, each of the four clans gathered together, before joining in the war dance. Whitecap and Breaker stood apart until each saw that his

"They had thought of Whitecap as only a boy. Now he stood in their midst, a leader of men."

clan was seated. Each then went to his own place beside the camp fire. Morning-star noticed all these signs, and although her heart beat fast, the brave woman raised her hand and the Deer clan was silent. "Whitecap has something to say," said she. "It is a matter of great importance to the clan."

Whitecap arose, and looking at the people he told them all that was in his mind. The people listened, half dazed,



A hunting boat.

wondering, at times, if they were awake. They had thought of Whitecap as only a boy. Now he stood in their midst, a leader of men.

"How can this be?" said they to themselves. "Surely, the gods are speaking to us through Whitecap's voice."

So great was the power of Whitecap, that no one dared say him nay. The people were silent. Whitecap's words were of matters beyond their ken.

"It is not for us to decide," said Morning-star, as, at length, the people turned, expecting her to speak. "Let us go to the grave of Evening-star! Let us seek a sign!"

The Deer clan arose, and in a solemn procession marched to the grave of Evening-star. There they made an offering, and Morning-star thus prayed: "Kind Mother! Accept this offering! Hear us in our distress! Send us a sign if it be thy will that Whitecap shall go to the islands."

For a few moments, the people bowed down, waiting for a sign. When they looked up, a bright light flashed in the northern sky. "So be it," said Morning-star, when the people

beheld the sign. "So be it, good Mother; Whitecap shall cross the sea."

Late in the evening, the Deer clan returned, many of them still in a state of wonder. It was clear from their manner that something had happened. Breaker first learned what it was, and the word soon passed from one to another. Then all the clans looked up at the sign in the northern sky. They forgot the war dance. All were eager to know what had happened.

Bird-woman told them the story. But before she began, the visiting clans heard that Breaker, too, had asked to go out on the deep sea. "Quite right! Quite right!" said the wise ones, when they heard that the Bison clan had refused the request. And on hearing what Bird-woman had to say, the wise ones shook their heads. "Surely the gods are unfriendly," they said. "They are seeking to destroy this young man."

So curious were the people about what had happened that they pressed near to the Deer clan's camp. They hoped to catch sight of the young man whom they said the gods sought to destroy. But they did not see him, for Whitecap was asleep. So they went home, and all slept until the dawn of another day.

When the first rays of the sun appeared, the Deer clan made an offering to the sea. Whitecap then said good-by to his people, and, stepping into his little boat, set out on the bay toward the sea.

A combination boat-hook and icepick.

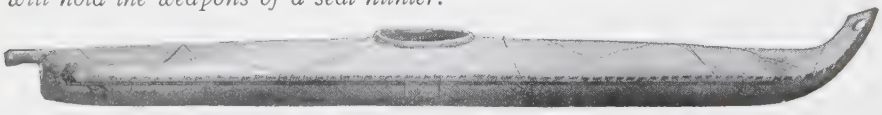
THINGS TO DO

Have you ever seen the northern lights? If so, show where they were, and how they looked.

Tell why you think Whitecap and Breaker gave names to their boats.
Select parts of this story to dramatize.
Illustrate one or more of these lines:—

"Big waves dashed against the rocks as if warning him back."
"Everything in sea and sky seemed to be saying, 'Come!' "
"Now he stood in their midst, a leader of men."
"The Deer clan arose, and in a solemn procession marched to the grave of Evening-star."
" 'Surely the gods are unfriendly,' they said."

Rig up the covered skin boat you have made with lines and guards which will hold the weapons of a seal hunter.



A skin boat with a hole for the use of a boathook.

XXXVII

THINGS TO THINK ABOUT

Do you think Whitecap will be able to reach the islands?

Why is a covered skin boat better for the sea than a bark boat?

If Whitecap returns, do you think others will dare venture upon the sea?

Do you think the open skin boats would be good for riding on the sea? Why, or why not? If water splashed in, how could the people get rid of it?

How Whitecap Led the Way to the Islands

Guided by Whitecap, the "Sea-gull" passed down the bay and through the strait which led to the sea. From high places all along the beach the clans watched, many of the people expecting to see him swallowed up by the waves. For the sea was not as smooth as the bay, and the waves

were high. And when a big wave rolled over Whitecap, the people gasped for breath. The "Sea-gull," however, soon appeared, and Whitecap kept on his way.

With anxious hearts the Deer and Bison clans saw the young man battle with the waves. The other clans soon took up their work, but the Deer and Bison clans stood and watched as the boat grew smaller and smaller. At length, it looked like a speck on the water. At last, that too disappeared. Not a trace of Whitecap or the "Sea-gull" was anywhere to be seen.

The Deer and Bison clans now turned to look at two Roundheads that had gone out to fish, yet their minds were with Whitecap. And now that he was entirely out of sight, some of the people began to imagine all sorts of things.

"Whitecap has gone," said Trapper. "He has gone the way of the clan that drifted out on a log raft."

"No one knows that those people were lost," said Morning-star. "I have often thought they might be living in some distant land."

"Living!" cried Trapper. "Can people live in the bowels of a sea-serpent?"

"Who knows that they are in the bowels of a sea-serpent?" said Morning-star. "Let us hope they are living in a land of plenty."

Just then their talk was interrupted by a loud cry of distress. Looking out on the water, the Roundheads were seen drifting out to sea. Their boat was tossing about on the waves. Already it was filling with water. And though the men were dipping it out with their hands, every moment there was danger that the little boat would sink.

Again the cry of distress rang out. And now men from the Roundheads' camp were seen going to the rescue. But they were too late; for a big wave rolled over the little boat. It sank out of sight. Nothing more was ever seen of the men.

A shudder of horror crept over the people. Trapper then said, "I wish Whitecap had stayed at home."

"Let us hope he is safe," said Morning-star. "His boat is strong. It is well fitted to keep out the waves."

"Yes," said Trapper, "the 'Sea-gull' is a good boat. But I wish Whitecap had never thought of going out on the sea."

"The sea is a treacherous mother," said Wolf. "Now she sends rich stores of food. Again she sends fierce storms. Who knows when the waves will rise and sweep over a boat?"

"No man knows," replied Trapper. "What is man, that he should dare battle with the sea?"

As the people talked, the morning passed. At midday, Morning-star caught sight of smoke rising from one of the islands. "The gods be praised!" she cried as she saw it. And the people joined in the glad shout.

The second day, a dense fog covered both land and sea. Nothing could be seen, and many of the people feared that Whitecap was lost. The third day dawned; the sky was clear. Again the blue smoke was seen. Once again the people took courage, and waited to see what the day would bring forth.

About noon a dark speck was seen far out on the water. The people kept watch, and, little by little, it grew larger and larger. At last Morning-star clapped her hands and cried: "It's Whitecap! He's on his way home! Give thanks to Mother Sea!"

As the news passed along the shore, the people were wild with joy. They shouted. They danced. They beat drums and blew conch-shell horns. The neighboring clans, hearing the news, came hurrying to Oyster Cove. There they mingled

"Never did people listen more eagerly to what a hero told."

their cries of rejoicing with those of the Deer and Bison clans. Whitecap now appeared to them as a man favored by the gods.

Never was a hero given a heartier welcome than Whitecap received that day. Never did people listen more eagerly to what a hero told. The sea was full of wonders, and the shores of the islands abounded with birds and fish and large sea-mammals. As Whitecap told of all these sights, the

people hung upon his words. No man had ever seen such sights! No other man in all the world had ever dared battle with the sea!

It is not strange that the Deer and Bison clans now began to follow Whitecap's example. They thought less and less about war, and more and more of the sea. Even the neighboring clans began to make skin boats. And instead of meeting for a war dance, the four clans now met to learn to ride on the sea. Whitecap led in song and dance. All of the people followed. Thus they learned to work together; thus they learned to manage their boats on the deep sea.

One evening, not long after this, the Deer and Bison clans announced to their neighbors that they were going to Walrus Islands.

"There is room for us all on those islands," said Whitecap. "When you are ready, send the signal. I'll come and lead the way." And so the clans agreed upon signals for sending messages back and forth between the islands and the mainland.

That night the Deer clan met at the grave of Evening-star. The following morning all were ready. Offerings and prayers were made to the sea, and the clans took leave of their old home.

The Beaver clan and the Roundheads stood and watched the long line of boats going out to sea. Whitecap led in the "Sea-gull," and Breaker followed in the "Seal." Many rode in hunting boats; some, who were timid, lashed two of them together. And the women with little children followed in large open boats. The sea was deep, but the people were brave, for Whitecap was leading the way. So they trusted themselves to their skin boats, and set forth upon the sea.

"They watched the long line of boats going out to sea."

THINGS TO DO

Model in your sandbox a map showing all the places mentioned in this story.

Select parts of this story to dramatize

Illustrate any one of these lines:—

"They watched as the boat grew smaller and smaller."

"Again the cry of distress rang out."

" 'What is man, that he should dare battle with the sea?' "

"The people were wild with joy."

"They watched the long line of boats going out to sea."

XXXVIII

THINGS TO THINK ABOUT

What do you think the people might see on their way to Walrus Island?

What do you think the people would do as soon as they arrived on the island?

How the People Lived in their Island Home

All the way to the islands the people heard the roaring of the walrus. At first the sounds seemed far away, but as they advanced, the bellowing of the herds grew louder and louder. Now the air seemed filled with all sorts of strange sounds. Sometimes they were like the neighing of horses; then again they were like the bellowing of bulls.

The girls and boys could hardly wait, so eager were they to see the great herds. But they had been trained to obey. So they stood quietly with their fathers and mothers and listened to what was said.

"Are we all here?" asked Morning-star, as she looked upon the people who had drawn their boats to a dry spot on the beach.

"'*Are we all here?*'"

"We are all here," was the response. "Not one has been lost."

"Let us give thanks," said Morning-star. "Let us thank Mother Sea for a safe journey."

At these words, the people bowed down, and Morning-star made a brief prayer. When this was ended, Wolf asked, "Shall we not make friends with the gods of the place?"

Offerings were then made. The beach, the woods, the hills, the cliffs, were all presented with peace offerings. This done, Morning-star said: "It is now fitting that the men and boys should go and see the herds. But we," she said as she turned to the women, "must first seek a site for our huts."

Cockle and Periwinkle were just as eager to see the herds as any of the boys. But they stayed with their mothers and, in many ways, helped in building the new huts.

Past the cove and up the steep rocks, Whitecap led the way to the herds. The others followed, and soon the whole party was in sight of the great herds.

There were hundreds and hundreds of walrus, stretching and rolling about on the rocks; old and young, bulls, cows, and pups, were all there together. They were grunting and roaring and bellowing. They were making a horrible noise.

The men were astonished to see so many huge creatures. They were used to seeing large flocks of birds. They were used to seeing large shoals of fish. But never before, in all their lives, had they seen so many large animals together.

"Who would have thought that we should ever see such herds as these?" said Trapper.

"Who, indeed?" replied Wolf. "This, surely, is a land of plenty."

"Bowman used to sing of such great herds as these," said Swimmer.

"Yes," replied Wolf. "Our forefathers hunted large herds, but they were land animals."

"See that old bull jabbing his tusks into his neighbor's face!" said Whitecap.

All looked where Whitecap pointed, and they wondered at the tusks which were sharp enough to pierce through the walrus's thick skin. For many of the animals carried scars which told of fierce fights.

"They don't seem to be afraid of us," said Breaker, who noticed that the herd looked at the men and then paid no further attention. "What do you suppose they would do if we should attack them?"

"Do not provoke the creatures," said Wolf. "Let's put off the hunt until we can find a few of the animals alone."

On their way back, the men stopped at the cove. Its waters were alive with fish. Young cod were leaping up to the surface of the water. So the men got their nets and set them in the cove, hoping to catch the cod.

When the men and boys had set the nets, the huts were nearly finished. The spot where they landed had been chosen for the huts. Here the beach was smooth and the water quite deep. It was a good place for hauling in the nets. Wooded hills back of the beach offered protection from cold winds.

All the people were pleased with their new home. There were flocks and flocks of birds; there were shoals and shoals of fish; and there were hundreds and hundreds of walrus and seal.

THINGS TO DO

Model Walrus Island in your sandbox, and show all the places mentioned in this story.

Select parts of this story to dramatize.

Illustrate one or more of these lines:—

"'Are we all here?' asked Morning-star."

"'This, surely, is a land of plenty.'"

"'Do not provoke the creatures,' said Wolf."

XXXIX

THINGS TO THINK ABOUT

If seals robbed the fish nets, what do you think the people would do?

How do you think the people used nets along the beach? How do you think they used nets when they were in boats on the deep water?

Which would be better protection from the waves of the sea, a high or a low beach? How might a low beach be protected?

How the People Advanced in the Conquest of the Sea

"The nets have been robbed," said Trapper one day when he came up from the cove. "Some animal has been there. Nothing but the heads of the fish are left."

"A seal has been there," said Bird-woman. "I saw one swimming near the cove."

"If the seals have found the nets," said Trapper, "we might as well set them in another place."

So Trapper found a place for the nets near the mouth of a little stream. Then he joined a party of men who were dragging nets along the shore. The older men stood on the

shelving beach, holding the lines, while the young men paddled out from the shore and let the nets down from boats.

"See!" said Bird-woman, who was putting the finishing touches to an earthen bowl she had just made. "See! The men are having good luck!"

"Yes," replied Morning-star. "These are good fishing grounds. How thankful I am we are here!"

"This is a fine place, isn't it?" said Bird-woman.

"Yes," replied Morning-star. "One thing only is lacking. The beach is exposed to the waves. Should a storm come up, I fear we might be swept into the sea."

"It won't storm to-day," said Bird-woman, who, like most of the people of her time, had little thought for the morrow.

So Morning-star said nothing more to Bird-woman. But she spoke to Whitecap about it, and Whitecap spoke to Breaker. All three talked together, planning what to do.

"Perhaps we shall have to build huts on the high rocks," said Morning-star.

"No," replied Whitecap. Let us stay here. We can build a strong wall to keep out the waves."

"Good!" said Breaker. "I'll help. We can use those big stones."

And that very day, Whitecap and Breaker were seen rolling big stones. When questioned about it, Whitecap replied, "We are building a wall to keep out the sea."

When the people understood what the wall was for, they all lent a hand. And so the wall was soon finished, and Morning-star's heart was glad. "The gods are kind," said the clan-mother. "What more can we desire?"

Perhaps you have noticed that the more people have, the more they want, and the more they can do, the more they plan. It was so with the Deer and Bison clans. Whitecap and Breaker led the way, always counseling with the wise ones. Others followed in their steps. And thus the people grew in courage, and began to be filled with the spirit of adventure.

The next day, when the seals had again robbed the nets, Whitecap said, "Why should we let the seals have our fish?" So they set nets for the seals, and made plans to hunt them.

Early next morning, the men went out in their hunting boats. They chased the seals. They hurled their harpoons. They surrounded the spots where the seals dived. Then when a seal came up to breathe, the hunter who was nearest struck him with his lance. Once more the seal dived. Once more the hunters surrounded the spot with their boats. Again the seal rose to breathe, and again he was struck with a lance. This happened again and again, until the wounded seal was exhausted. The men then fastened the seal to a drag and towed it after a boat. And when they had captured several seals, they towed them all to camp.

The people soon felt at home on the deep sea. Many an evening they danced fishing dances on the smooth beach. Many a day they went out in their boats and caught fish with their nets. Women as well as men, girls as well as boys, took part in the work.

Thus the time passed, until once again the northern lights flashed in the evening sky. Once again the people were silent. For they now read in the northern lights the sign of a coming event.

The next day, the men hunted the seal and the women made clay dishes. In the afternoon, several of the girls went out on the sea in their hunting boats. They had not returned when the men came home. The sun set; they did not appear. So the women took their conch-shell horns and blew to call the girls home.

A few moments later, the girls were seen paddling their boats toward the camp. They seemed frightened. It was clear they had had an adventure.

"Where is Periwinkle?" cried Morning-star as she looked in vain for the girl.

"She's gone!" cried Cockle. "A big man sprang out from a thicket and carried her away in a hollow log."

THINGS TO DO

Take something that will do for a fish net and show how to fish along the shore. Show how to fish from boats farther out on the sea.

In your sand map make a model of the wall that was built to keep out the waves.

Show good places for camps. Tell why these are good.

Select parts of this story which you can dramatize.

Illustrate any one of these lines:—

"Whitecap and Breaker were seen rolling big stones."

"They towed them all to camp."

"'Where is Periwinkle?'"

XL

THINGS TO THINK ABOUT

If you have ever heard a story of people who were carried out to sea, tell it.

Do you think the people who went out on the log raft were drowned? If not, what do you think happened to them?

If people knew how to ride on log rafts, how do you think they might improve them? When they made boats, what kind do you think they would make? Why?

How do you think people got the idea of making dugouts?

What tools would they need in making a dugout?

Can you think of anything besides seals that might make people think there were mermaids? If so, what?

When people went out in skin boats, why did they have to be careful not to tear them?

How Solan of the Goose Clan Captured a Mermaid

While Cockle is telling how Periwinkle was captured, let us go to the Island of Birds, where the Goose clan lives. Let us listen to what the people say as they look at the northern lights.

"What do they mean, mother?" asked Solan, a fine-looking young man about Whitecap's age.

"I cannot say," said the woman, shaking her head. "Since coming here, I have not been sure of the signs."

"Perhaps we shall hear from our kindred," said Solan, who knew nothing would please his mother quite so much as to hear from her brothers.

"Perhaps," replied the woman. "Yet we can hardly hope to have any one drift out from the coast. You were not born until we came here. You know nothing of that terrible journey. Who would have thought one could survive such a terrible ride?"

"If you had had dugouts," said Solan, who took great pride in the boat he had made from an old oven tree, "you

need not have drifted. You would have been able to paddle back to the shore."

"Yes," said his mother. "But in those days we had nothing but rafts." With these words, she dropped her head and seemed buried in thought.

The brave woman had never given up the idea of meeting her brothers. Even now she was trying to think of a way of bringing this about. When, at length, she raised her head, Solan began to talk about mermaids. "Is it true," he asked, "that they live in dark caves in the bottom of the sea?"

"It seems so," replied his mother. "When they appear they always come from the water."

All that night Solan dreamed of mermaids. The next afternoon, he caught sight of some mermaids swimming in the sea. He watched them playing in the water. Then they swam to a little island, where they took off their outer skins and played in the surf.

"Now is my chance," said Solan to himself. And seizing his paddles, he stepped into his dugout and paddled toward the island. There, hidden in a sheltered spot, he watched, and forgot everything else.

To Solan's eyes the mermaids seemed much like beautiful girls. They had long hair, and laughing eyes, and beautiful white inner skins. Their outer skins, lying on the beach, were of a dark color. Solan was curious to learn about the mermaids. So he crept down and dragged one of the skins to his hiding place.

When the pretty creatures left the water, one little mermaid looked and looked, but nowhere could she find her outer

skin. Her companions had already gone to the water, when she called, "Wait! Wait! I can't find my skin!"

While the little mermaid was searching for her skin, Solan was watching every movement. Never in his life had he seen such a beautiful creature. How he wished he might take her home!

No sooner had Solan made this wish, than he resolved to capture the mermaid. He saw she was powerless to get away without her outer skin. So he came out of his hiding place and seized her, intending to carry her home. But the little mermaid screamed for help, and fought desperately. And when her companions came up from the water and rushed upon him, Solan was glad to escape with his captive by pushing out to sea. Yet even here he was not safe. For the mermaids swam about his boat, trying to rescue their companion. They had nearly succeeded when he began to strike hard blows on their outer skins. At this, the mermaids became alarmed, and swam away in the sea.

Now as soon as Solan was sure that the mermaids had gone, he turned his attention to his captive, who was trying to escape by springing into the sea. "Come, little mermaid," said he, "don't mind leaving your sisters. Come with me. I'll make you a home in the Island of Birds."

"Let me go! Let me go!" cried Periwinkle, for by this time you have no doubt guessed that it is Periwinkle and not a mermaid whom Solan has captured. "Let me go! I am not a mermaid. I am Periwinkle of the Deer clan."

"You mustn't tell me such stories," said Solan. "I know who you are. It must be dreary in your home way down in the sea."

"The mermaids swam about his boat."

Now Periwinkle didn't like the idea of being called a mermaid. It seemed almost as bad as being captured. She thought that this young man ought to know better. So she turned to him and asked: "Where have you lived all your life? Haven't you ever seen a girl?"

"I have seen the girls of our clan," said Solan, "but I have never seen others."

"How strange!" said Periwinkle, speaking more to herself than to Solan. And now she began to pity the young man who had seen so few girls. A bright idea came to her mind, and she said to Solan: "Come home with me! Come and see my sisters. We'll tell you of other girls we know, who are living on the mainland."

"What do you know about the mainland?" asked Solan, who was greatly surprised to hear a mermaid speak this way. "My people used to live on the mainland. Tell me what you know."

"Let me go! Give me my boat!" cried Periwinkle, who was glad to see that she knew something her captor wished to know. "If you'll let me go, I'll tell you all about the people of the mainland."

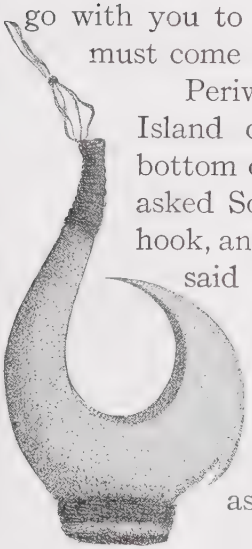
Solan was puzzled. So many new ideas had flashed through his mind during the last few moments it seemed he was in a new world. He looked at Periwinkle, and then said, "Come and live with me on the Island of Birds."

"No," said Periwinkle. "I cannot go with you. That is not the custom of my people. If you wish to live with me, you must be my husband and come with me to my home."

"Oh!" said Solan. "Is that the custom? Really, I didn't think of that. If that's the way to do, some day I will

go with you to your home. But I can't go to-night. You must come with me to the Island of Birds."

Periwinkle now seemed quite willing to go to the Island of Birds. Seeing something curious in the bottom of the boat, and not knowing what it was, she asked Solan about it. Solan told her it was a fishhook, and offered to give her one. "A fishhook," said Periwinkle. "What is a fishhook?"



A fishhook shaped like a worm.

"This is a fishhook," said Solan, as he handed her the one that had attracted her attention.

"What is it good for?" asked Periwinkle.

"I use it for catching fish," answered Solan.

"That isn't the way to catch fish," said Periwinkle. "We fish with harpoons, nets, and traps."

"Oh, yes, I know," replied Solan. "But we can catch fish with hooks. Here is a bone hook."

"It looks like a worm," said Periwinkle.

"Yes," said Solan. "The fish think it is a worm, so they come and bite at the hook."

Periwinkle was pleased with Solan's idea of enticing the fish; and so he showed her a large hook made for taking big fish from the sea. It was a piece of chipped flint lashed firmly to a curved bone shank.

A hook for catching large fish.

"Isn't it strong!" said Periwinkle, as she handled the big hook. "And can you really catch the big fish with this hook?"

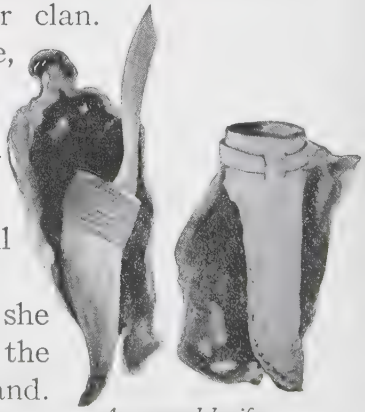
"Yes," answered Solan. "This hook will bring up the big fish. But it takes skill to do it. You see, there is no barb on this hook, and unless the line is held tight, the fish is likely to escape."

"One was carved so that it looked like a beautiful swan."

Thus Periwinkle and Solan talked until the boat drew near to the Island of Birds. Other boats were now seen near the shore, and several narrow rafts. While Periwinkle was talking with Solan, she noticed all these things. She wanted to go home. She was looking for a way to escape.

The Goose clan drew near when Solan approached with what they, too, thought was a mermaid. They had seen the mermaids in the sea. Now they were glad that Solan had caught one. But Solan surprised them by introducing his captive as Periwinkle of the Deer clan.

The clan-mother greeted Periwinkle, and the women put food before her. Periwinkle ate of the food, and thanked them for their kindness. She admired their carved wooden dishes. One was carved so that it looked like a beautiful swan.



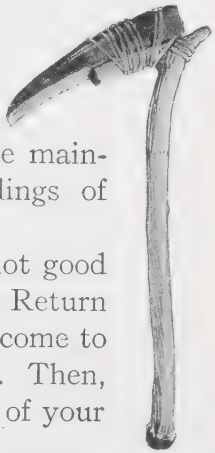
A curved knife used for carving and its case.

Soon after Periwinkle had eaten, she heard the drumbeat of her clan. If the others heard it, they did not understand. Neither did they understand when Periwinkle, pretending she was playing with

their drum, sent a return signal. Yet they seemed anxious, and took pains to haul in their boats and cover their fires. The clan-mother then told the people to keep very quiet.

When all had gathered about the captive, the clan-mother spoke to Periwinkle, saying, "Solan tells me you know people living on the mainland. If this be true, speak. Give us tidings of our kin."

"Good woman," replied Periwinkle, "ask not good news from the lips of a captive. Set me free. Return my boat. Let me return to my clan. Then come to Walrus Island. Come as the Deer clan's guest. Then, indeed, you shall hear tidings. You shall hear of your kin."



A stone adze used in hollowing out a dugout.

Periwinkle paused, and seeing that there were those present who were not willing to set her free, the proud spirit of her ancestors appeared in the young woman. "Know then," she continued, "that the cry of alarm has gone forth. Even now, the war cry echoes from shore to shore. Strong men are on your track. Take heed lest ye provoke the wrath of mighty clans!"

Periwinkle finished. A strange silence fell upon the people. They looked at Solan, then at his captive. No one knew what to do.

THINGS TO DO

See if you can find good sticks for making a model of a dugout.

Make a chisel or adze out of sharp shells or stones, and see if you can hollow out the stick with such tools.

Find out what tools are now used for hollowing wood.

Make a swimming-log; a narrow raft.

Select parts of this story to be dramatized.

On a long but narrow panel, model in bas-relief a row of mermaids.

Illustrate one or more of these lines:—

"With these words, she dropped her head."

"The mermaids swam about his boat, trying to rescue their companion."

" 'Where have you lived all your life? Haven't you ever seen a girl?' "

" 'Take heed lest ye provoke the wrath of mighty clans!' "

See if you can find natural fishhooks. Make fishhooks out of sticks and such bits of shell, bone, and stone as you can find.

See if you can carve a small dish out of soft wood.

XLI

THINGS TO THINK ABOUT

What do you think the Deer and Bison clans will do when they hear of Periwinkle's capture? Do you think that Periwinkle will return to her clan? What do you think will become of Solan?

Have you ever seen a whirlpool? If so, tell what it is like.

Whitecap and Breaker Go out as Scouts

Periwinkle was right. The cry of alarm had gone forth. The Deer clan was to be avenged. For the capture of Periwinkle was a serious offense. The girl was a favorite with both clans. Besides, she was to be the next clan-mother.

A council followed the first confusion. Whitecap and Breaker were chosen as scouts. That very night they were to go and search for traces of the foe. Even now they were ready to go. They were waiting only for Cockle to finish her story, so as to know what direction to take.

"Are you sure it was a man and not a beast?" asked Wolf.

"Yes," answered Cockle. "I'm sure it was a man."

"That is strange," said Trapper. "Who would have thought that men were living on any of those islands?"

"Hark!" cried Bird-woman. "What sound is that?"

"It's a drumbeat! It's Periwinkle!" cried Morning-star.

"Good!" cried Whitecap. "Come, Breaker! Let's be off."

So the young men went forth in the darkness toward the Island of Birds. They reached the coast, and all night long they sought for signs of a camp. But no trace of a camp could they find.

"The man has put out his fire," said Breaker. "He's afraid we are on his track."

"We'll find him yet," said Whitecap.

At length the blackness of night gave way to the gray which precedes the dawn.

"Now," said Breaker, "we must keep under cover."

"Let's paddle our boats between those rocks," said Whitecap. "There we can see without being seen."

The young men started; but scarcely had they reached the first rock when a voice rang out from the twilight. "Ho! strangers; beware of the whirlpool!"

Whitecap and Breaker were, indeed, on the very brink of a whirlpool. A moment later, the warning voice would have been too late. Even now, they welcomed the assistance of the stranger. Had it not been for his help their boats would have been dashed against the rocks.

"It's a dangerous spot," said the stranger, who had once more seated himself in his dugout, waiting for the young men to recover their breath.

"Yes," replied Breaker. "If you had not lent us a strong hand, both of us would have been drowned."

Whitecap had been regarding the stranger curiously. Now he, too, said: "Yes, you have saved our lives. Tell us who you are."

"I live on yonder island," replied the man, whose manner showed he wished to tell nothing more. Then, in a friendlier tone, he said, "Pray tell me what brings you to this lonely shore."

At this question, a dark cloud fell over Whitecap's face. Had it not been for the stranger's kindness, he would not have replied. But this man had saved his life; and so, not knowing whether he was the man whom he sought, Whitecap told the story of his sister's capture and of the vow for vengeance.

"You are seeking for the man who captured your sister?" inquired the stranger.

"Yes," replied Whitecap. "Every member of the Deer clan is ready to avenge the deed."

"And every member of the Bison clan," said Breaker, "will help track down this man."

"Pray tell me," said the stranger, "how the deed is to be avenged?"

"The man must answer with his life," said Whitecap. "Not until then will we be avenged."

"Is this the custom of your people?" inquired the stranger.

"Yes," answered Whitecap. "This is our custom."

"To me it seems strange," said the man. "Is it not right that Periwinkle should have a husband?"

"Yes," replied Whitecap. "But Periwinkle's husband must be brave. He must not hide her boat and carry her away."

"What if this man should be brave?" asked the stranger.

"Let him prove it," said Whitecap.

"And if he should prove it, what then?" continued the man.

"This man," replied Whitecap, "should he prove to be brave, may come with his brothers as the husbands of the daughters of the Deer clan."

"If this be true," replied the stranger, "Periwinkle shall return this very day. Before the sun sets, the man whom you seek will appear. Let your people assemble; let them prepare to put this man to a test."

"The gods grant that the words you now speak may come true," replied Whitecap. "But you are a stranger. Should this man fail to appear, how shall the deed be avenged?"

"If I have not already given proof of my friendship," replied the stranger proudly, as he tossed back his head, "this will I do and more. Should this man fail to appear, let me be put to a test."

"It is agreed," answered Whitecap.

The stranger then took his leave of them, and paddled his dugout toward the shore. Whitecap and Breaker turned their boats toward home. And all the way the young men wondered what the day would bring forth.

THINGS TO DO

Select parts of this story to dramatize.

Illustrate any one of these lines:—

"*'Are you sure it was a man and not a beast?' asked Wolf.*"

"*'Come, Breaker! Let's be off.'*"

"*'Ho! strangers; beware of the whirlpool!'*"

"*'What if this man should be brave?'*"

"*'The gods grant that the words you now speak may come true.'*"

XLII

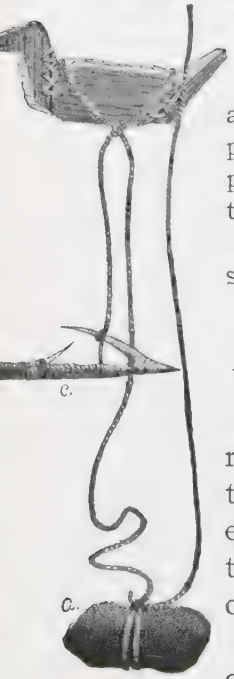
THINGS TO THINK ABOUT

How do you think Solan will be tested? Will he prove to be brave?

Why must the line be kept tight when fishing with a hook that has no barb?

Codfish live on level banks out in the deep sea. Some are about three or four feet long, and weigh fifteen or twenty pounds. Sometimes cod weighing fifty or even a hundred pounds are caught. They are usually in water from 150 to 300 feet deep. Can you think of a way of catching them?

Have you ever heard of an under-water float? How might such a float be held under water? What might it be used for?



A cod hook with sinker and an under-water float.

How Solan was Put to a Test

It was midday when Whitecap and Breaker returned. The clans at once gathered around them, and listened to their story. When it was ended, they began to think of ways of putting the man to a test. While doing this, Bird-woman cried, "Look! See the boats!"

Far away, two boats were in sight. As they came nearer, Periwinkle was seen paddling her own little boat. In a dugout, beside her, Whitecap saw the stranger he had met in the morning. But nowhere was there a sign of the man to be tried.

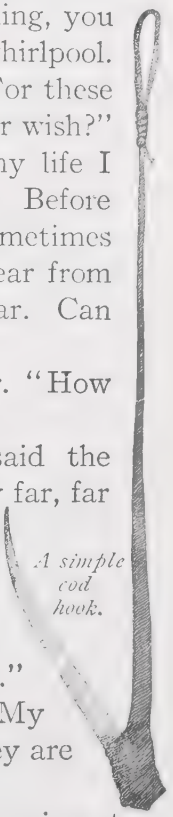
Before Periwinkle reached the shore, the people burst out with shouts of joy which echoed along the shore. The good news was signaled across the sea. When she landed, the air was filled with cries, and songs of rejoicing.

When the din had died down, Morning-star turned to the stranger and said: "Good man, twice this day you have served the clans of this island. Early this morning, you saved our young men from the wrath of an angry whirlpool. Now, at midday, you bring back our daughter. For these deeds we owe you thanks. Speak! What is your wish?"

"Good woman," replied the stranger, "all my life I have dwelt with my clan on the Island of Birds. Before I was born my people were swept out to sea. Sometimes they have been lonely. They have longed to hear from their friends. You come from the mainland, I hear. Can you give me tidings of my mother's kin?"

"Who is your mother?" inquired Morning-star. "How may I know, pray tell, who her kin may be?"

"She is the mother of the Goose clan," said the stranger. "For a long time she lived in a country far, far from the sea. When she came near the coast, her kindred were known as Roundheads."



A simple cod hook.

"Roundheads!" cried Wolf. "Several of our sons married daughters of Roundheads. They are living on the coast not far from Salmon River."

"The gods be praised!" cried the stranger. "My mother shall see her brothers again! Tell me they are living!"

"One of the older men is living," replied Morning-star. "Two were drowned not long ago while fishing near the coast."

So great had been the interest in what was taking place that, for a moment, the people forgot about the man who was to be put to a test. But now they began to show signs of impatience. So Morning-star, seeing this, turned to the

stranger and said: "Good man, grant one more favor. Show us the man whom we seek. Bring him forth. Do this; then ask what you will, and it shall be yours."

"Good woman," replied the stranger, "I am here in this man's place. Let me be put to a test."

Morning-star paused. Low murmurings then arose which were soon mingled with mutterings and threats. Once more the people were angry; they began to cry out for vengeance.

A codfish.

Seeing this, the stranger pointed to a dark spot far out on the sea. "Look!" cried he, "look at yonder dark spot where gulls are hovering! Come in your boats and surround the spot. Watch while I bring from the deep sea a boatload of cod without harpoon, net, or trap."

"This is too much," said Whitecap, who was not willing to see this man put to such a severe test. "None but a god can do this thing!"

"The man is a braggart," said Trapper. "Let him take back his words."

"No," said the stranger, "I will not take them back. That which I said, that will I do, and more. I will bring up from the deep sea a monstrous flat fish that has two eyes and a mouth on the right side of its head."

At these words, taunts arose; many began to mock the stranger. There were those who wished to put him to death. At this, Periwinkle said to the people: "Let this man be tried."

"So be it," said Morning-star. "Let us take our boats and go out upon the sea. Let the stranger be put to a test."

So the people went out on the sea, many of them muttering vows of vengeance. Few hoped the man would succeed. None except Periwinkle could understand how it was possible for a man to do such deeds. And so the people watched from their boats, wondering what would happen.

For a while the stranger busied himself lashing pieces of squid to large, carved, forked branches tied to strong lines. Then fastening a wooden duck to each line, not far from the hook, he wound the line round and round a heavy stone and slipped each hook through a loop. This done, he dropped each hook with its line, float, and sinker down into the sea. Nothing was left on the surface of the water to show what he had done.

The stranger now baited a large hook, made by lashing a bone to a stick. This, too, was dropped into the water; but this time the man kept hold of the line.

For a while all was quiet. Then suddenly the man was jerked almost out of his boat. For a while it seemed as though he would be dragged down into the sea. Yet never for a moment did he lose hold of the line. Never did he let it slack. Little by little, he drew in the line, till at last there appeared above the water the head of a big cod.

As soon as the struggle began, the people forgot everything else. Never before had they seen anything like it. For some time, no one knew what had jerked the line. Not until the cod was exhausted, not until the struggle was ended, did the people understand. And not until the stranger hauled in the cod, did they begin to cheer and shout. The cheering lasted until there were signs of another struggle. Then again the people watched; again they cheered. And so the people

watched and cheered until three big cod were hauled up from the sea. Then the people cried out, "Enough! Enough!"

But the stranger shook his head, and waving back those who began to paddle their boats near, he strung the three cod

"Little by little, he drew in the line."

on a line, which he handed to the clan-mother. Then, turning to the people, he said: "Three flat fish have been caught deep down in the sea. Even now they have been brought part way up. They are trying to escape. But they, as well as the cod, shall be brought up out of the sea."

He then paddled to a spot where a wooden duck was bobbing on the surface of the water. Grasping the line, he held it a while, letting it play back and forth. Then, pulling

with all his might, he brought up a great flat fish. Three huge halibut were thus caught. The people were wild with joy. They shouted. They cheered. They blew horns. They filled the air with a great noise.

When, at length, the stranger towed the halibut to Morning-star's boat, the clan-mother arose and, standing in her boat, received the line from the stranger's hand. "Good man," said the clan-mother, "the gods have given you many gifts. You are strong, and brave, and kind. If you would be Periwinkle's husband, speak your name, I pray."

A halibut hook.

"Solan, of the Goose clan," replied the stranger, who was then welcomed by the clan. Thus it was that Solan was tried. Thus it was that he was married to Periwinkle of the Deer clan.

THINGS TO DO

Attach a float and a sinker to the line of your fishhook and see if you can find a way of holding the hook just free from the bottom of the water. See if you can fix it so that the sinker will slip off the line when the hook is disturbed. What will happen to the under-water float at that time?

Tell a story of how you think fishhooks were invented.

Tell why the barb was put on the fishhook.

Dramatize this story.

Illustrate any one of these lines:—

"'Can you give me tidings of my mother's kin?'"

"At last there appeared above the water the head of a big cod."

"'The gods have given you many gifts.'"

Make a panel of clay, and in bas-relief model Solan as he was drawing in a cod.

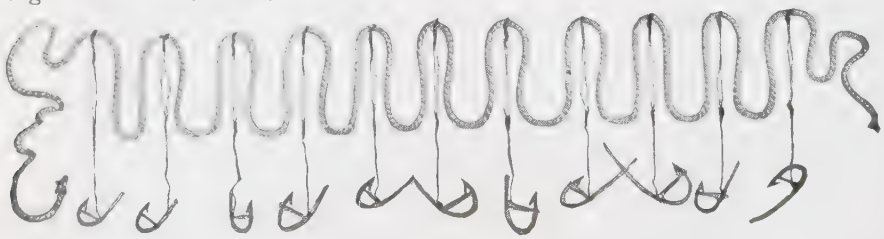
XLIII

THINGS TO THINK ABOUT

Which are you most nearly related to, the "Longheads" or the "Roundheads"? Do you think the Early Sea People are related to any people now living?

The halibut hook on page 213 was made by bending a knot of hemlock into the shape of an oxbow. Do you think you can find a way of bending sticks so as to make fishhooks? Can you tell why the halibut will bite from a hook made of hemlock, but not from one made of spruce?

Cod hooks are made of steamed cedar or of hemlock. Can you think why the little peg is put in between the ends of the hook when it is set? If the peg should rise to the surface, what would the fisherman understand? Can you think why the fisherman lashes the ends of the hook together when it is not in use?



A trawl line for catching codfish.

This is a picture of a trawl line for catching cod. How would the fisherman know, before hauling in the line, how many cod were caught?

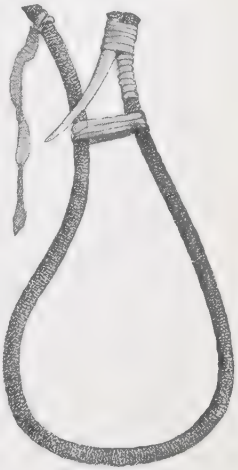
What would the people be apt to make out of walrus hides? out of walrus tusks?

What Became of the Early Sea People

Solan's people were now invited to a feast. The Deer and Bison clans made ready, and for several days the three clans feasted and danced and played games. In this way, the sons of the Goose clan were welcomed as husbands of the

daughters of the Deer clan. And, at this time, Solan's mother heard of her kindred on the mainland.

During these days, the people engaged in many friendly contests. In this way, they learned of one another, and vied in deeds of courage and strength. And they all learned to work together by joining in the evening in a dance. In the fishhook dances, Solan led. But in the boat dances, Whitecap was the leader.



A cod hook when not in use.

Whitecap was eager to hunt the walrus, and the bravest young men were willing to help. So Whitecap invented a walrus dance for the sake of training the men. Only the youngest and bravest took part in the dance. For the walrus is an ugly beast. The people knew there was great danger in going on a walrus hunt.

A cod hook ready for use.

The dance finished, the young men slept until the dawn of day. Then, calling the dogs, they scattered the walrus herd and set out in their boats in pursuit of a bull. From a safe distance, they hurled their harpoons. The walrus turned, and charged upon them. But they kept him back with thrusts from their lances and harpoons. After a while, the walrus became weak, and the combat was soon ended.

The walrus was really hunted in much the same way as the seal. But the men

took care to use larger floats, and to keep out of reach of the walrus's big tusks.

When the body of the walrus floated on the water, the young men drew near in their boats and fastened a drag to the neck. The hunting party then started homeward, towing the walrus behind the boats. On the way, the young men sang songs of the hunt; and the people greeted them from the beach with loud songs of praise.

So great was the excitement of the people that for a while the huge carcass lay floating on the water. But soon the men wished to haul it up, and they wondered how this could be done. It was then Whitecap tried the plan of greasing long lines and slipping them through slits made in the skin of the neck. These were then wound around the trunks of trees on the beach, and the men, by pulling at the ends of the lines, hauled the walrus ashore. This done, the people again sang loud songs of praise.

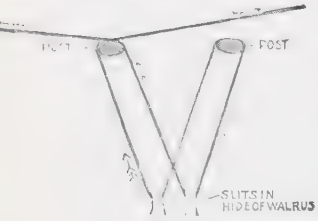
When the feasting was ended, a signal was heard from the mainland. Whitecap understood the sign, and kept his promise to the clans. Within a few days, they were well settled on a neighboring island. Solan's people now met their kindred. All rejoiced, and the clans praised Whitecap for leading the way to the islands.

A shark's tooth spear.

The fame of Whitecap had now spread far and wide. Clans coming from inland regions heard of his wonderful deeds. All were amazed at his great courage; all honored the young man who first dared go out upon the sea. And when these people heard stories of the wise old woman called Evening-star they looked upon her grave as a holy spot, sacred to the Deer clan. And just as they feared

Hauling in a walrus.

to arouse the wrath of the man who had conquered the sea, they feared to offend the spirit of Evening-star. So the little mound of seashells remained a sacred spot. From time to time, as the years passed, all of the people of the Deer clan gathered here. And here they made offerings and prayers, and asked the spirit of Evening-star to watch over the clan.



A diagram showing how the lines were arranged for hauling in the walrus.

When Whitecap married, he took leave of his clan. But he often returned to visit his people, and in times of danger he always led all the neighboring clans. In all dangerous undertakings, Whitecap was the leader. Young men, seeking adventure, were glad to follow him. Many times they went far out at sea and fished for halibut and cod. Sometimes, when a shark cut the hooks from the lines, they followed Whitecap on the deep sea, vowing vengeance on the shark.

Sometimes Whitecap went out alone and was gone for days. Sometimes he was lost in a dense fog. Again he was blown about in a storm. At such times he sang little songs, hoping to calm the waves; for Whitecap knew all the arts of his time. None surpassed him in knowledge. Often Breaker went out with Whitecap. Although he was not Whitecap's equal in courage, he became skillful in guiding the boat by the positions of the stars. As the years passed, he grew in wisdom; and he, too, was known far and wide, but he was known as a reader of the stars.

Years came and went, and still the clans lived by the sea. From time to time, other clans came and dwelt beside them. Most of these people were known as "Longheads";

but now and then "Roundheads" came and settled on the islands. There was an abundance of food on the shores of the islands. There was enough for all.

Would you know when the Early Sea People lived? They lived thousands of years ago, during what is known as the "Polished Stone Age." The sites of their dwellings may still be seen on the mounds of seashells along the shore. Would you know more of the Sea People? Read, then, the old stories of the Vikings of the North. For the Vikings were the children of the Early Sea People. In later times they were called Vikings because they were kings of the sea. They, too, loved the water, and they added to the wisdom of the Early Sea People by learning more and more of the sea.

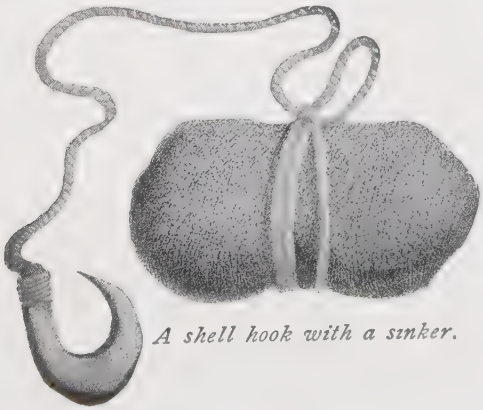
THINGS TO DO

See if you can make a fishhook by steaming and bending a piece of tough wood. Make a trawl line, and show how it was used.

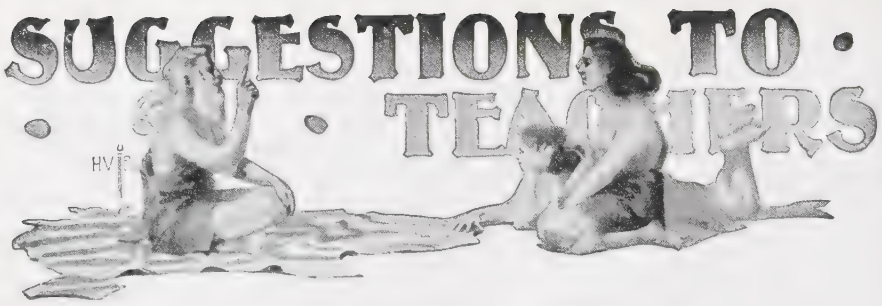
Illustrate one of these lines:—

"The walrus turned and charged upon them."

"The hunting party then started homeward, towing the walrus behind the boats."



A shell hook with a sinker.



The Early Sea People

CHILDREN who have heard stories of the Vikings may be told that the Early Sea People are the ancestors of the Vikings. Any child who is descended from the North Germans, the Swedes, or the Norwegians is also descended from the Early Sea People. As to whether the Early Sea People who left the shell mounds on the coasts of Denmark thousands of years ago were related to the Cave-men of Western Europe, there is a difference of opinion. Some of the skeletons found in the mounds belong to the same long-headed type as the Cave-men. Others belong to a round-headed race which is thought to have come from the east and southeast to the shores of Western Europe at about this time. An intermediate type, resulting from a mixture of the two races, also belongs to this period.

The situation at the opening of the story is this: The hunting grounds of Western Europe, which had been occupied for thousands of years, are becoming exhausted. It is necessary to find new grounds or other ways of procuring food. The people portrayed in this volume are those who pushed their way onward until they came to the sea, where they learned how to live as fishermen. Other clans, whose life will be portrayed in the next volume, remained in the interior and took the first steps in the pastoral and agricultural life.

Geographical Aspects

The story of the Early Sea People is full of references to such geographic features as hills, valleys, ravines, divides, marshes, open plains, forests, slopes, low lands, river banks, beaches, coasts, islands, points, lagoons, bays, seas, straits, tides, waves, surf, undertow, mountains, and glaciers.

Wherever it is possible, the children should observe similar features in their own environment. Home geography takes on a new interest when associated with stories which appeal to the imagination. Among the many trips, some of which may be taken in almost any locality, are these:

1. To a river or stream to find
   (*a*) Different ways of crossing the stream as well as the best place to cross.
   (*b*) Whether the banks are high or low, and marks which show the high and low water levels.
2. To a watershed or divide to see
   (*a*) The neighboring valleys with their streams.
   (*b*) The springs and streams on the hillsides.
   (*c*) The difference between the vegetation on the hills and in the valleys and bottom lands; if the trees have been cut, to find out what trees grew there before the land was cleared.
   (*d*) The trails or roads on the divide or on the hill and those in the valleys.
3. To a marsh to discover
   (*a*) Whether the ground is smooth or rough, wet or dry, and, if possible, why.
   (*b*) What kind of vegetation and animal life are to be found on the marsh.
4. To a forest to learn
   (*a*) Something about the trees growing there, and whether the forest is dark or light.
   (*b*) Whether there are shrubs, flowers, and grass on the spots not covered with trees.
   (*c*) What animals and birds make their home there.
5. To a seacoast to notice
   (*a*) A good place for a fishing camp.
   (*b*) Exposed and protected coasts.
   (*c*) The animal life on and near the coast, and the shells found on the beach.
   (*d*) The color of the sea and sky, the waves with their whitecaps, and the rising and ebbing of the tide.

(*e*) The neighboring lagoons, bays, straits, and capes.

6. To a clay bed to find clay
   (*a*) For plastering little huts made of branches.
   (*b*) For lining cooking pits and boiling baskets, and making dishes and other objects.
   (*c*) For experiments to learn how to mix it with sand or with pounded shells or other things so as to make it durable.
7. To uncultivated spots to find natural materials for use in illustrating points in the stories.

Dramatization

Many of the stories of this volume are presented in a form which may be dramatized with very little difficulty. Others require more work on the part of the children. It is good practice for the children to study a lesson for the purpose of deciding how many scenes it requires. When this is determined, attention should be given to some particular scene. Let the children choose a leader who is to assign the parts. This done, they are ready to act. It is better for the teacher to postpone suggestions until the children have finished a scene. Then it is well to confer with the children with reference to the dramatization. Concentration of attention upon the scene to be acted is the key to good dramatization.

Boats

In this volume three types of boats are presented, all of which are characteristic of different sections of Western Europe. The bark boat, which is suitable only for rivers and lakes and the shallow water along the seashore, is put in the hands of an inland clan and later shown to be unsuited to the sea. A log raft is also introduced as the means adopted by an inland tribe for navigating a river. Later, this is seen to develop into a narrow raft and finally into a dugout. The skin boat, the type to which most attention is given, is a form which was used by our ancestors on the European coast of the Atlantic and now by the Eskimos. Its prototype was probably the skin float which was used as a support in swimming across wide rivers and in bays and lagoons. The skin float naturally leads to the raft, and later to the covered skin boat.

Weapons

The difference between a spear, a javelin, and an arrow is seen in the following quotation from Thomas Wilson: "The largest flint head as well as the smallest agate point fixed to a stout shaft eight or ten feet long, with a tapering end, would make a spear; and the same in a slender reed thirty inches long would be a javelin, while a handle of any of these kinds four or six inches long, would make it a knife." The seal hunter had a great interest in improving his harpoon, which he did, gradually, by making a larger harpoon head, a longer and stronger line, and by attaching a float so as to retrieve the game. Foreshafts carved of bone and ivory were also used. Such a foreshaft, when set free from the head, sinks faster than the light wood and thus takes a vertical position. The hunter, seeing it standing in the water, knows where to look for his game.

Mythology

One purpose of education is to replace superstition by understanding. To this end the children are presented with conditions which make clear how superstitions arose: In the lesson, "Around the Camp Fire," it may be seen how the gratitude of a people toward great men and women might lead their descendants to regard them as gods. In other lessons the attitude of primitive people toward rivers, forests, and seas is portrayed. The children will readily understand that the worship of these nature gods was the result of insufficient knowledge. The text makes it clear how the ideas of the sea-serpent, mermaids, and the frost giant arose. It has seemed well to incorporate these ideas in this volume because they are ideas which have played an important part in the early history of the race.

Pictures

Encourage the children to collect and preserve pictures of the animals, birds, and fish mentioned in this volume. It is well, too, for them to collect pictures of people carrying on industrial processes, whether of a primitive or more advanced type. Pictures of high and low coasts, of the sea, and of other geographical features should also be collected and used.

References

Those desiring to read more of the people who left the shell mounds on the coasts of Denmark are referred to the Preface and to works on ethnology and anthropology, among which the following may be accessible:

Rau, Charles, *The Stone Age in Europe*. Harper's Magazine, Vol. LI, pp. 371–384.

Nadaillac, Marquis de, *Prehistoric Peoples*. Translated by Nancy Bell (N. d'Anvers), pp. 135–144, G. P. Putnam's Sons.

For additional information regarding the habits of the animals, birds, and fish mentioned any good natural history will serve. It would be well in using such a book to get information regarding the species that live in Europe about the latitude of Denmark.

Those who wish to know more of the arts and industries of primitive people will do well to make use of one or more of the following books:

Mason, Otis Tufton, *Origins of Invention*. New York, Charles Scribner's Sons.

Mason, Otis Tufton, *Woman's Share in Primitive Culture*. New York, Charles Scribner's Sons.

Grosse, E., *The Beginnings of Art* (translation). New York, D. Appleton & Co.

Haddon, Alfred C., *The Evolution of Art*. New York, Charles Scribner's Sons.

Thomas, W. I., *Social Origins*. Chicago, The University of Chicago Press.

Dopp, Katharine E., *The Place of Industries in Elementary Education*. Chicago, The University of Chicago Press.

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